

THE MISSIONARY

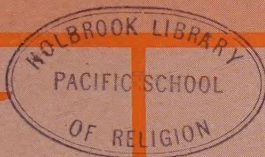
HERALD

AT HOME AND ABROAD

PILGRIM FRONTIER

EDITION

APRIL 1948



SCHOOL AND COLLEGE ISSUE

A. M. A. Colleges

"Why Support Segregated Colleges?"

(So asked a banker solicited for a gift to the United Negro College Fund.)

"All Colleges Should be Open to All People."

BUT, If you were a Negro living south of the Mason and Dixon Line, you could get an accredited, liberal arts education ONLY in one of the 32 colleges belonging to the United Negro College Fund.

The A. M. A. founded 9 of the 32 and must still support 6 of them:

★ **TOUGALOO**

(Harold C. Warren)

★ **DILLARD**

(Albert W. Dent)

★ **LEMOYNE**

(Hollis F. Price)

★ **TALLADEGA**

(Adam D. Beittel)

★ **TILLOTSON**

(William H. Jones)

★ **FISK**

(Charles S. Johnson)



Students produce 60% of costs

Budgets must be increased at least 25%

Special Gifts and Legacies Needed

Piedmont College

DEMOREST, GEORGIA



DEDICATED TO CHRISTIAN LEADERSHIP

OUR PROBLEM: \$735,000 to be raised before January 1, 1950.

The Board of Trustees of Piedmont College has authorized the raising of the sum of \$735,000 BECAUSE:

1. \$400,000 is urgently needed for new endowment.
2. \$235,000 is a MUST for new buildings, plant and proper equipment, AND
3. \$100,000 is to be used for expenses in raising this money and to keep faculty salaries at a living level while the money is being raised.

THE SOLUTION: Will require both extensive and generous giving by friends of Christian education.

a. Extensive, — if every reader of this publication would give \$5 the problem would be solved.

b. Generous, — Probably, however, not every reader can or will give that amount. Therefore, we must seek several gifts ranging between \$50 and \$50,000.

We need YOUR help NOW!

Please send your gift today to: C. L. Percy, Treasurer

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FOR INFORMATION AND LITERATURE

A. R. Van Cleave, President

PIEDMONT COLLEGE, DEMOREST, GEORGIA



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AT HOME AND ABROAD

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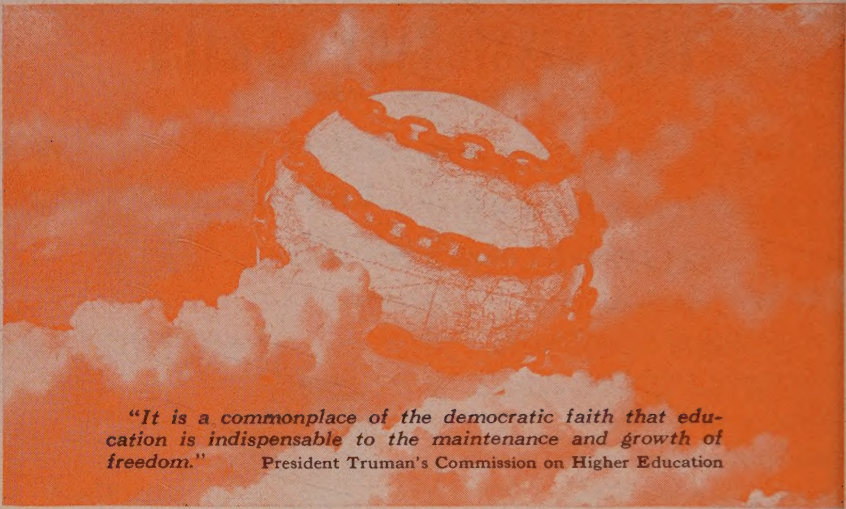
Editorial	2
Our Heritage of Education	<i>Gaius Glenn Atkins</i> 4
Training for Leadership	<i>Harold Dana Hopkins</i> 9
Education without Caste	<i>A. D. Beittel</i> 18
State Conference Section	25-40
The Church by the Campus	<i>G. Bryant Drake</i> 41
226 Teaching Centers	<i>Armstrong Hunter</i> 46
A Teaching Ministry	<i>Rockwell Harmon Potter</i> 52
The Third Time's a Charm	<i>Frederick L. Fagley</i> 57
How You Can Help	62
The Unit Plan	<i>Robert Cashman</i> 63
an Memoriam	<i>Dorothy P. Cushing</i> 64

Cover illustration: View of the campus of Whitman College, Walla Walla, Washington, with tower of Whitman Memorial Building in background. Dr. and Mrs. Marcus Whitman, missionaries of our American Board for Foreign Missions, were slain in 1847 in the massacre which wiped out their colony. Photo by A. C. S.

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"It is a commonplace of the democratic faith that education is indispensable to the maintenance and growth of freedom." President Truman's Commission on Higher Education

GIANT forces are contending for mastery in this century. They have a definitive conception of their role in cultural, economic and political affairs. The tragedy is that the most powerful of these contending ideologies are reactionary and totalitarian in spirit — although progressive in technics and immediate aims. We are, indeed, "living in a decisive moment of human history," as the President's Commission on Higher Education warns us.

THE ISSUE IS FREEDOM

The issue is freedom. Shall we be free — free from coercion, regimentation, popular custom and the pressure of conformity? But we must not forget that freedom is first an inward quality. Too many of us who are politically emancipated are the victims of prejudices, stereotypes, superstitions which have become the prison of our souls, to paraphrase Whittier. Out of this inner freedom — and out of it alone — can grow a free world!

Today the inner lives of countless millions throughout the world are being stretched wide open to the new possibilities of freedom — both as a result of the defeat of fascism which has released the historic influences stemming from the Renaissance and the Reformation, and through the increase of literacy among formerly illiterate peoples. And if the redemptive forces of our spiritual faith, "the spirit which prizes liberty," can be placed at the service of these people — to set them free — a truly Christian world, safe from all outward tyrannies and arbitrary repressions, may be more nearly achieved.

Of all Protestant groups, that represented by our Congregational Christian churches seems most favorably placed, both by our tradition of independence and our historic concern for education in a free society, to carry on in the remainder of this century a significant, perhaps a uniquely determinative educational effort. We Congregational Christians, from colonial days, have labored consistently, through our emphasis on Christian education, to develop men and women with a capacity to think clearly, to feel deeply, and to decide and act in accordance with high Christian standards. Liberated and emancipated young men and women — at home and abroad — have been our goal and ideal.

Our Congregational Christian schools and colleges, scattered throughout the world, are vital centers for the development of free men and women.

OUR TRADITION OF INDEPENDENCE

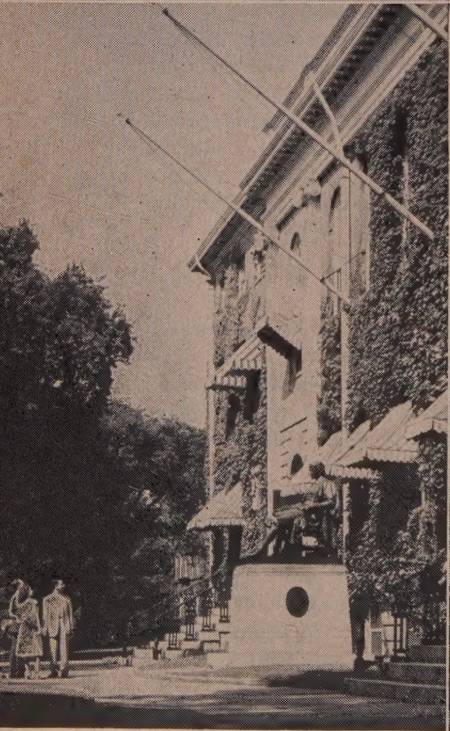
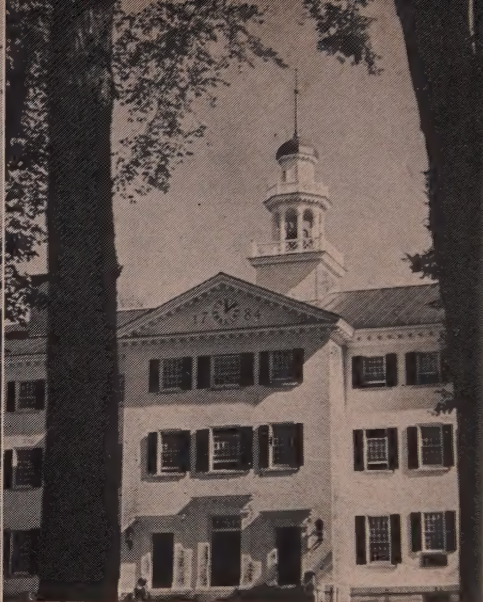
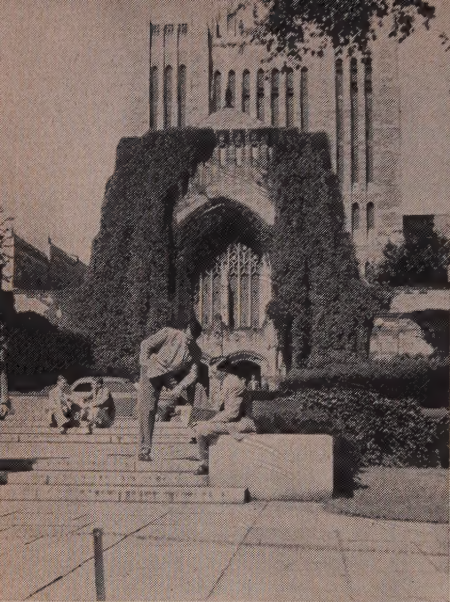
Each is a community of Christians, motivated by the persistent feeling that all men are entitled to an equal chance in life. The atmosphere is full of hope and faith. These institutions, because of their limited size and Christian standards, provide an opportunity for deep inter-personal relationships. They treasure deposits of memory and history — left by the great personalities of our Congregational Christian past who believed in and strove valiantly for freedom. They emphasize and inculcate the disciplines which make free personalities effective in a creative society. They have been well described as the “authors of liberty and sentinels of freedom.”

Because of these qualities and characteristics, our church-related schools and colleges occupy the most strategic position of all educational institutions to “help people to move from the provincial and insular mind to the international mind” — a goal stressed by the President’s Commission.

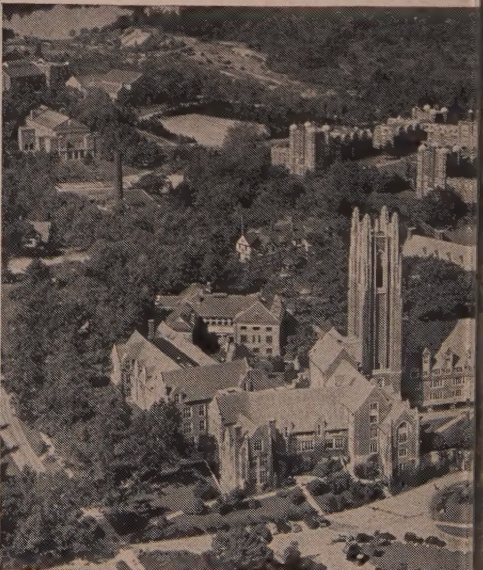
DO WE CARE?

In an era of conflict between reactionary systems, in a time of turmoil and yet of tremendous possibilities, and in a time when one of the supreme needs of our world is for enfranchised personalities, we Congregational Christians stand in about the same position toward society and history as did the Apostolic Church which, springing up in a decadent society composed largely of slaves, brought the light of liberty to every person who believed, and established a community of those who possessed the freedom with which Christ had made them free.

Can we Congregational Christians so reconstitute ourselves as to become a powerful agent in what is potentially the greatest missionary movement of all history — to set free the captive wills of men, to release the prisoners of doubt and fear, to open the dungeons of ignorance and degradation, to strike off the chains of revenge and oppression, to enfranchise the hearts and minds of millions that all may someday know the truth within their souls and so achieve the freedom of God’s universe and the liberty of God’s children? Or do we care?



Top, left, Sterling Memorial Library, Yale.
Above, Dartmouth Hall of Dartmouth College.
Left, John Harvard statue at Harvard. Below,
glimpse of the campus of Wellesley College.
Right, Griffin Hall of Williams College.



"...education is indispensable to the maintenance and growth of freedom."

Our Heritage of Education

GAIUS GLENN ATKINS

The Protestant Reformation, "in defiance of dogma, tradition, custom and the self-arrogated authority of the Church, stoutly defended the right of spiritual freedom and came to the most definite expression in the type of thought and life known as Puritanism, and signally and very logically in the most unique development of Puritanism now designated as Congregationalism."

These early Congregationalists brought with them the concept of freedom, having seen and suffered

from the suppression of liberty in Europe. They sought, not only a country in which fortunes could be made, but also one in which liberty would be assured. They exalted the individual, his rebellion against arbitrary authority, his sense of personal capacity — and his ethical and social obligations.

Thus they laid strong foundations for a creative and well-informed community such as the world has seldom seen. These early Congregationalists knew by sound instinct that





"if people were to govern themselves in church and state, opportunity for education must be provided," and to the establishment of institutions for the development of enfranchised personalities they gave themselves without stint.

The "Congregational Way," believing in the importance of "education for the application of creative imagination and trained intelligence to the solution of social problems and to the administration of public affairs" as President Truman's Commission

Top, left, well-known Mary Lyon Hall, Mount Holyoke College. Above, left, Bridges Auditorium as seen from campus of Pomona College. Auditorium serves four associated colleges of Claremont, Cal. Right, College Hall, Smith College, Northampton.



Chapels and chapel services occupy a prominent place in the life of church-related colleges. Refer to the tables on page 13. *Left*, the Knowles Memorial Chapel, Rollins College, Florida. This chapel was designed by Ralph Adams Cram, the noted architect. *Below*, Hubbard Hall, library of Bowdoin.



on Higher Education states it, laid the foundation of a public school system that finally spread across the continent. They also founded colleges, beginning with Harvard College in 1636, financing it by private benefactions and grants from the General Court. John Harvard, lately arrived, turned over his personal library of four hundred volumes to the college.

In the latter half of the seventeenth century, the people of Connecticut decided to have a college of

their own. The project was especially close to the hearts of our churches and ministers. The Reverend John Davenport, first pastor at New Haven, started the agitation; his successor, the Reverend James Pierpont, continued the effort until finally Yale College was established in 1701. Nine of the ten trustees were Congregational clergymen.

AROUND THE WORLD

Recognizing that freedom depends in large measure upon the intellectual discipline and the emotional maturity which education makes possible, more colleges were established: Dartmouth (1769); Williams (1793); Bowdoin (1794); Middlebury (1800); and Amherst (1820). Since then the entire country has recognized its debt to the pioneering educational spirit of the "Congregational Way," which went with the covered wagon out into the middle west, across the plains, over the Rockies, on to the Pacific coast, to Hawaii, and then to the mission field where our American Board for Foreign Missions (*see page 30*) has founded many distinguished schools and colleges.

COEDUCATION

As time passed the pioneers from New England added to their already distinctive contribution by planning colleges for coeducation, equally open to both men and women, on the same terms. Two Ohio colleges — Antioch, to the south, founded the Christian denomination which later merged with the Congregationalists; and Oberlin, to the north — placed the coeducational stamp upon the whole trend of higher education in that area. For the belief that young people could and should be educated together on the same campus and in the same classrooms spread throughout the west, partly from motives of

economy, but primarily because of the growing conviction that it was a normal and wholesome way for young people to grow up into life.

They were always possessed by the spirit of pioneers, these forefathers of the Pilgrim Way. At South Hadley, Massachusetts, in 1837 Mount Holyoke College was founded as "a permanent institution consecrated to the training of young women for usefulness — designed to furnish every advantage which the state of education in this country will allow." Wellesley College (1870) and Smith College (1871) commenced their historic work soon after.

SUSTAINED CONCERN

This issue of *The Missionary Herald* tells much of the story of our long and richly fruitful record of sustained concern for the education of free personalities and a free people. It is one of the chief elements of our Congregational Christian heritage. It must not be lost or neglected. For freedom depends in large measure upon the intellectual discipline and the emotional maturity which Christian education alone makes possible. Free will is frustrated by ignorance and retarded character. It is enhanced by rational capacity and true adulthood. Our Congregational Christian schools and colleges — at home and abroad — offer our generation these advantages, unqualified by any secular cynicism or by any reaction toward personal and social defeatism. We are still advancing on the Congregational Christian way.

Dr. Atkins is well known in Congregational Christian church circles as preacher, author and historian.

Photos by Fleischer, Rittase, Chase, and by courtesy of Dartmouth, Wellesley, Bowdoin, Rollins, Pomona, Mt. Holyoke Colleges, and Yale University News Bureau.

"... education is indispensable to the maintenance and growth of freedom."

Training for Leadership

HAROLD DANA HOPKINS

We Congregational Christians have an ideal and a goal. It is the development of enfranchised personalities who find their own true liberty in the recognition of their Christian obligations.

OUR BIRTHRIGHT

This is, perhaps, our deepest commitment as a fellowship of Congregational Christians. No one who knows our history, who hears our significant preaching, who regularly reads *The Missionary Herald*, can fail to recognize this note above all others. We admire free men and free societies, and have labored for them. This is our heritage as descendents of the Reformers—and our birthright as children of God.

Back of our concern for education is a deep-seated desire to increase the number of young men and women who stand on their own feet, make their own decisions, take their own risks, devise and pursue their own plans—untrammelled by the frustrations, fears, and anxieties which rob human existence of its hope and creativity.

And so, from coast to coast there stretches out a chain of Congregational Christian centers of higher education, constituting our Congregational Christian College Council.

What are the unique characteristics of these church-related colleges? Why do we especially commend them to the young people of our churches

—and to the entire fellowship of churches? We do so for the following reasons:

1. Our church-related colleges are committed to the nurture and growth of liberated Christian minds and spirits. They follow the tradition of our colonial forefathers who first brought the concept of moral and spiritual freedom to America. They are free to employ these concepts, not timidly, or passively, or in subservient acceptance of dogmas and stereotypes, but in a daring, cooperative creative search for truth in every aspect and area of life.

PERSONALIZED EDUCATION

2. Our church-related colleges are organized to offer an intensively personalized education. The loyalty of these colleges to their tradition and the Christian consecration of their faculty members result in a conscientious and intelligent concern for each individual student. Each member of the student body is treated as a significant personality with a meaningful life to live, with a structure of character to perfect, with a spiritual opportunity to grasp and to use for the creation of new values.

3. Academically, our church-related colleges enjoy a singular strength. The members of their faculties are chosen not only for their scholarship and teaching skills, but because also they believe implicitly in the ideals and principles of the



Left, historic Middle College in the center of the Beloit College campus is the oldest college building north-west of Chicago. It was erected in 1847 and it houses the administration of Beloit.

From coast to coast there stretches out a chain of Congregational Christian centers of higher education, constituting our Congregational Christian College Council. Below, a glimpse of the library of Piedmont College located in Demorest, Georgia.



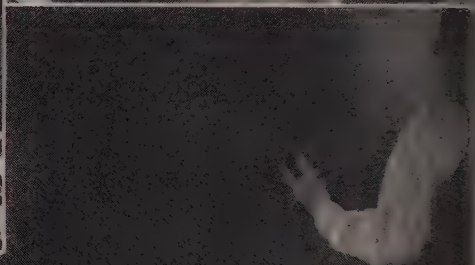


Above, the Field House of Grinnell College, Iowa, which will be remembered by many readers as the scene of the 1946 General Council. One characteristic of our church-related colleges is that full participation by all in all activities is a goal.



Right, Skinner Memorial Chapel, Carleton College. Life in our church-related colleges is lived in an essentially Christian atmosphere. And they are organized to offer an intensively personalized education to each student.





Above, Carl Sandburg, distinguished poet and Lincoln biographer visited Knox College on his seventieth birthday, January 6th, and was surprised with a birthday cake. Top, right, officers of the Cosmopolitan Club of Carleton College — the organization of 23 foreign students. Right, Beloit College vesper choir of more than eighty voices rehearses in Beloit's Edward Wight Eaton chapel.



church-college relationship. They are devoted to sharing their life and spirit beyond the textbook and the classroom. Thus they help their students to assimilate, to integrate, and then to implement the findings of the physical and social sciences on the level of religious conviction, gaining thereby the best possible tools and techniques for their future work.

4. The social life of the church-related college is conducive to wholesome personality development and to constructive social relationships. In most of our colleges, students live

in common dormitories and eat in common dining-halls and refectories. Social events are all-school affairs, and thus there is a minimum of personal and group distinction. Democracy of this order extends everywhere.

And another healthy aspect of the social life in our church-related colleges is the pervasively and truly amateur spirit. Anyone who so wishes may go out for any activity with the encouragement of all, and whatever the degree of his success, he is applauded for his or her courageous

A Study of the Religious Provisions of 263 Colleges on the Approved List of the Association of American Universities

A. Instruction in Religion

The presence of departments of religion in the various colleges, by type, is indicated in the following table:

Type of College	Number in Type	Having a Depart- ment of Religion	
		No.	%
I. All colleges	263	178	67.7
II. Church-related colleges	56	56	100.0
III. Independent colleges of liberal arts	118	100	84.7
a. Men's colleges	23	18	78.3
b. Women's colleges	27	23	85.2
c. Coeducational colleges	68	59	86.8
IV. Independent technological schools	11	—	—
V. State institutions	70	21	30.0
a. Men's institutions	8	3	37.5
b. Women's institutions	7	6	85.7
c. Coeducational institutions	55	12	21.8
VI. Municipal institutions	8	1	12.5

B. Chapel Services

Type and No. of Colleges	Total Having Chapel		Compul- sory Chapel		Volun- tary Chapel		No Chapel	
	No.	%	No.	%	No.	%	No.	%
I. All colleges—263	178	67.7	127	48.3	51	19.4	85	32.3
II. Church-related col- leges—56	56	100.0	51	91.1	5	8.9	—	—
III. Independent colleges of liberal arts—118	99	83.9	66	55.9	33	28.0	19	16.1
a. Men's colleges—23	21	91.3	14	60.9	7	30.4	2	8.7
b. Women's colleges—27	22	81.5	14	51.9	8	29.6	5	18.5
c. Coeducational col- leges—68	56	82.4	38	55.9	18	26.5	12	17.6
IV. Independent technologi- cal schools—11	3	27.3	1	9.1	2	18.2	8	72.7
V. State institutions—70	19	27.1	8	11.4	11	15.7	51	72.9
a. Men's institutions—8	2	25.0	2	25.0	—	—	6	75.0
b. Women's institutions—7	4	57.1	3	42.9	1	14.2	3	42.9
c. Coeducational institu- tions—55	13	23.6	3	5.5	10	18.1	42	76.4
VI. Municipal institutions—8	1	12.5	1	12.5	—	—	7	87.5

Courtesy, Merrimon Cuniggin & Yale Press



Top, the Ripon College Choir. Left, a Ripon iraternity. Above, tennis at Pacific University. Below, Elon College cheerleaders.





Top, Pioneer Day Luncheon on the campus of Yankton College. Circle, above, the basketball team of Illinois College in action. Right, above, the college nurse demonstrates the proper technique to class in child care at Marietta College. Below, May Day fete at Doane College.



THE CONGREGATIONAL CHRISTIAN COLLEGE COUNCIL

BELOIT COLLEGE, BELOIT, WISCONSIN
Carey Croneis, *President*

CARLETON COLLEGE, NORTHFIELD, MINNESOTA
Laurence M. Gould, *President*

DEFIANCE COLLEGE, DEFIANCE, OHIO
Harold Dana Hopkins, *President*

DOANE COLLEGE, CRETE, NEBRASKA
Harry M. Gage, *President*

DRURY COLLEGE, SPRINGFIELD, MISSOURI
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ELON COLLEGE, ELON, NORTH CAROLINA
Leon E. Smith, *President*

GRINNELL COLLEGE, GRINNELL, IOWA
Samuel N. Stevens, *President*

ILLINOIS COLLEGE, JACKSONVILLE, ILLINOIS
H. Gary Hudson, *President*

KNOX COLLEGE, GALESBURG, ILLINOIS
Lyndon O. Brown, *President*

MARIETTA COLLEGE, MARIETTA, OHIO
W. Bay Irvine, *President*

NORTHLAND COLLEGE, ASHLAND, WISCONSIN
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PACIFIC UNIVERSITY, FOREST GROVE, OREGON
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YANKTON COLLEGE, YANKTON, SOUTH DAKOTA
J. Clark Graham, *President*



Above, Memorial Hall, built in 1926, which is a girls' dormitory at Northland College, Wis.

effort. Participation by everyone in the overall activities program is the goal.

5. Finally, life in our church-related colleges is lived in an essentially Christian atmosphere. This means that every student who matriculates and graduates will have spent at least four years under the influence of our Christian faith and tradition. The concept of freedom thus instilled may help greatly to restore our American way of life to its purer and original channels.

The decadence of our society, especially in its higher cultural echelons, might well be arrested or even cured by a general infusion of the spirits and ideals for which our church-related colleges stand.

And, although the greater endow-

ments have gone mostly to the church-separated colleges and universities (except for those in the Roman Catholic orbit), still the richer *endowments* belong to us who are true to the historic faith of free men and women whose only final and absolute allegiance is to their own Christ-filled consciences under God.

In these our colleges, this is more than hope. It is inherent and fundamental as they "in forthright and wholehearted cooperation would make education a participation in the whole life of the denomination."

Dr. Hopkins is the president of Defiance College, Defiance, Ohio.

Photos by Hall, Smith, Religious News Service and by courtesy of Beloit, Piedmont, Grinnell, Carleton, Knox, Northland, Ripon, Elon, Marietta, Illinois, Doane Colleges, and Pacific University.

"... education is indispensable to the maintenance and growth of freedom."

Education without Caste

A. D. BEITTEL

What clear vision and sense of direction have our American Missionary Association colleges to offer American youth in a confused and a bewildering world?

These institutions have a great past, built on daring faith in Christ's kingdom and flaming hope for an American society without caste, in which authentic Christian values are both cherished and applied.

HIGH STANDARDS

General education of the highest standards has been a major emphasis of these colleges, whose aim it is to prepare young people for carrying their full share of the world's burden and—for making a constructive contribution to the total welfare of individuals and groups. Mathematics, history, the natural sciences, sociology, psychology and economics are part of each student's curriculum, but only as efficient means to the greater end of noble human living.

The most striking characteristic of our American Missionary Association schools and colleges is their completely interracial character. They exist to educate people for the life of freedom, without regard to racial background. Their eighty-year-old record of non-segregation places them fully abreast of the recent Supreme Court decisions requiring equal educational opportunities and facilities for Negro and white alike.

Large sums of money have been

appropriated recently by several southern legislatures to provide more equitable educational arrangements for Negro students on both the undergraduate and graduate levels. These funds, however, are not earmarked for education without caste, but for education under the caste system as it still prevails. Their purpose is not to end segregation but to make segregation seem more respectable.

Many colleges and universities outside the South accept Negro students without prejudice, and are adding qualified Negro instructors to their faculties. This is excellent, mak-

Top, right, President W. Judson King, well-known head of Trinity School, Athens, Ala. Right, main building of Lincoln Academy and the first mission school to become a state accredited high school. Below, one of many beautiful buildings of our Dillard University.





ing it possible for students of various religious, racial, and cultural backgrounds to learn the art of living together unselfconsciously and creatively in a realistically functional way.

LEARNING TOGETHER

By the same token, however, more qualified white students should apply for admission to the American Missionary Association schools, either on an exchange basis for one year or as fully matriculated students, preferably the latter. Under present conditions, unfortunately, such applications are likely to come from students 'outside the southern region; yet, even so, the trend thus started will undoubtedly hasten the time when educational segregation has been done away with altogether.

Yet, it may be asked, if Congregational Christian colleges generally admit an increasing number of students classified as Negroes, and the American Missionary Association schools admit an increasing number of students known as "white" is there not danger that eventually there will be no distinction between the two types of institutions? The answer is that when such a situation has come to pass it will prove that God's kingdom is nearer than we have dared to hope.

SUCCESSFUL STRUGGLE

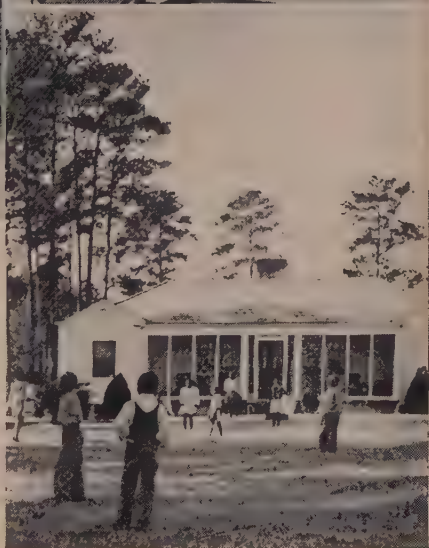
If many already well endowed colleges and universities must constantly put on campaigns for added millions, how do our American Missionary Association colleges survive at all? They survive by successful struggle. They have never had money in abundance but this has taught them to make a little go a long way.

All the American Missionary Association institutions have united in the United Negro College Fund to secure additional money for current expenses through an annual cam-

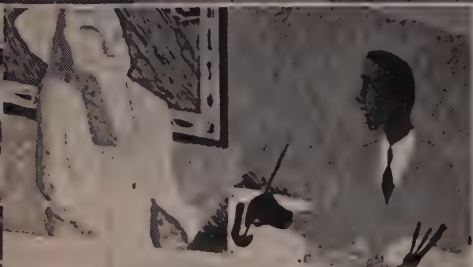




Left, the Talladega College choir in DeForest Chapel at Talladega, Ala. At far left, library, Fessenden Academy. Fessenden was founded in 1868. Left, center, typical teacher of A.M.A. school. Bottom, left, Savery Library, Talladega College, completed 1939 and named in honor of a carpenter who became an original trustee of the college. Right, two Cadet Nurses of Dillard University in New Orleans, La. Below, Talladega County Library Service furnishes books for the area. Bottom, right, a glimpse of campus of the Cotton Valley School in Tuskegee, Ala.



On this spread we present illustrations of a few of the people and the concerns of your American Missionary Association schools and colleges. These institutions have a great past, built on daring faith in Christ's kingdom and flaming hope for an American society without color caste.



Top, Oxford's internationally famous debating team, the Union Society, visited Fisk University, Nashville, Tenn., recently for a debate with Fisk's team. Anthony Benn of Oxford (center) explains a point to Fisk's Stanley Smith. Above, students of biology at Tougaloo College in Mississippi work on their "lab" assignments. Left, art students of LeMoyné College in Memphis. General education of the highest standard has been a major emphasis of our American Missionary Association schools through the many years.

AMERICAN MISSIONARY ASSOCIATION

SCHOOLS, COLLEGES, STATIONS

SCHOOLS

COTTON VALLEY SCHOOL	<i>Tuskegee, Ala.</i>	JULIA M. JOHNSON, <i>Director</i>
FESSENDEN ACADEMY	<i>Martin, Fla.</i>	JOHN A. BUGGS, <i>Director</i>
LINCOLN ACADEMY	<i>Kings Mountain, N. C.</i>	EDGAR D. WILSON, <i>Director</i>
LINCOLN SCHOOL	<i>Marion, Ala.</i>	CHARLES B. FANCHER, <i>Director</i>
PLEASANT HILL COMMUNITY CENTER	<i>Pleasant Hill, Tenn.</i>	WILLIAM A. BOYCE, <i>Director</i>
TRINITY SCHOOL	<i>Athens, Ala.</i>	W. JUDSON KING, <i>Director</i>

COLLEGES

DILLARD UNIVERSITY	<i>New Orleans, La.</i>	ALBERT W. DENT, <i>President</i>
LEMOYNE COLLEGE	<i>Memphis, Tenn.</i>	HOLLIS F. PRICE, <i>President</i>
TALLADEGA COLLEGE	<i>Talladega, Ala.</i>	A. D. BEITTEL, <i>President</i>
TILLOTSON COLLEGE	<i>Austin, Texas</i>	WILLIAM H. JONES, <i>President</i>
TOUGALOO COLLEGE	<i>Tougaloo, Miss.</i>	HAROLD C. WARREN, <i>President</i>
FISK UNIVERSITY	<i>Nashville, Tenn.</i>	CHARLES S. JOHNSON, <i>President</i>

OTHER STATIONS

BRICK RURAL LIFE SCHOOL	<i>Bricks, N. C.</i>	NEILL A. MCLEAN, <i>Director</i>
DORCHESTER COOPERATIVE COMMUNITY	<i>McIntosh, Ga.</i>	CLAUDIUS A. TURNER, <i>Director</i>
FLINT-GOODRIDGE HOSPITAL	<i>New Orleans, La.</i>	S. TANNER STAFFORD, <i>Director</i>
PUERTO RICO CHURCH WORK	<i>Humacao, P. R.</i>	CHARLES I. MOHLER, <i>Director</i>
RYDER MEMORIAL HOSPITAL	<i>Humacao, P. R.</i>	JOHN A. SMITH, M.D., <i>Director</i>
YUQUIYU RURAL COMMUNITY	<i>Luquillo, P. R.</i>	IVAN CHATHAM, <i>Director</i>

During its century of service the A.M.A. has founded nearly 500 schools and colleges which were later turned over to state and local boards of education as rapidly as public authorities would accept their responsibility for the education of Negro young people.



Above, at our Brick Rural Life School, located at Bricks, North Carolina, registered nurses are available for community service.

paign. Each president gives up a month of his time every spring to the promotion of this great cooperative effort. The results have been very encouraging, and most helpful in partly solving the recurrent problem of a balanced budget. But there are tremendous needs still unmet and unlimited room for improvements which must await funds.

Faced with such gigantic obstacles and opportunities, and always fortified by the invisible presence of those who dared to pioneer when all the ways were perilous and rough, the American Missionary Association colleges in these not less challenging times move courageously forward into the freedom of a world which still awaits creation.

And as the forces of nature are brought with almost breathless rapidity under human control, as the organizations of society become increasingly powerful, as the spirits of men are liberated from their age-old intellectual and emotional shackles, the function of our institutions under the American Missionary Association grows more and more specific: to introduce, to fulfill and to make crystal clear for all to see and enjoy the true meaning and value of free personal and inter-personal life as it may yet be lived by a happier breed of human kind. For so may the long and toilsome march towards true enfranchisement become at last a glorious and triumphant freedom train.

Dr. Beittel is the president of Talladega College in Alabama.

Photos by Marion Palfi. Roberts, and by courtesy of Talladega College and Bricks Rural Life School.

OBSERVE COLLEGE SUNDAY — APRIL 11

Observe College Sunday in your church on Sunday, April 11. Secure a member of the faculty of a church-related college to speak. Arrange a young people's program with a recent church-related college graduate as speaker. Distribute copies of *The Missionary Herald* at these services.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the month of December, 1947	\$8,649.56
Income for the seven months ended December 31, 1947	\$37,529.26

PILGRIM FRONTIER

Edition

Conference of Southern California and the Southwest

THE WILL TO SUCCEED BY DECEMBER 31

The Missions Council held its mid-winter meeting in Grand Rapids January 26-29. Prior to this, other important sessions had been held: The Superintendents' Conference, the Women's State Presidents and the Council of State and Regional Christian Education Directors.

All phases of the missionary task were presented, home and foreign, and the needs defined. Inflationary costs overseas meant increased support had in many cases only made it possible to "hold the line" but not to advance.

The present urgency is to bring the three-year Postwar Emergency Program to a successful conclusion by December 31.

For the years 1946, 1947 and 1948 the churches of our fellowship were asked to increase their apportionment giving 40 per cent over 1945. Because this has not been done by most of the Conferences (we have one of the best records) 1948 is a critical year. At Grand Rapids the Superintendents and representatives of the churches indicated a will to begin NOW to inspire their people to bring the program to a successful conclusion.

In this total program also is the Unit Plan and War Victims and Reconstruction. It is not just a matter of money. It is life or death for a multitude of individuals at home and abroad: physically, mentally, spiritually. Every individual and every church must be more sacrificial than

ever before if our goal is to be reached by the end of this year.

RECENT MINISTERIAL CHANGES

BENNETT, GEORGE H., from associate in Yavapai Co-operative Parish, Prescott, to minister, Tombstone, Ariz., February 1.

HERBRECHT, MRS. O. G. (formerly Helen Line Case), became Director of Religious Education and assistant to the Rev. Fredrick A. Barnhill, Phoenix, on February 1.

HOCHSTATTER, JONATHAN, from staff of Los Angeles First Church to Associate Minister, First Christian Church, Huntington Park, February 1.

MELIDONIAN, NORAIR, recently arrived from Bulgaria, now Associate Minister at Armenian Gethsemane, Los Angeles.

CONGREGATIONAL CLUB ORGANIZED

On February 2, at First Church, Los Angeles, following a dinner attended by 150 Congregationalists from sixteen churches, Dr. Donald J. Cowling, former President of Carleton College, spoke on "*Our Congregational Heritage*." As an outgrowth of the meeting a Congregational Club was organized. Meetings will be planned for fellowship and inspiration. Speakers of importance may thus be heard by those in our fellowship in the area.

Dr. Cowling also addressed the Congregational Club in San Diego on January 27 on the above theme.

Dr. Cowling has spent thirty-six years in educational work and has held many responsible positions.

MINISTERS' POST-EASTER RETREAT

The annual retreat for Congregational ministers will be held at Mar Casa Lodge, Balboa Island, beginning with supper on Monday, March 29, and ending with lunch on Thursday, April 1.

Dr. Vere V. Loper, First Church, Berkeley, will give three morning lectures: I. "The Devotional Life of a Preacher." II. "The Autobiography of a Sermon." III. "Curative Techniques in Counseling."

Addresses on the three evenings include Stanley U. North, "Impressions of Hawaii," and G. Bryant Drake, Minister of Higher Education, "Facts About Our College and Student Work" and "The Objectives of Our College and Student Work."

The cost for the entire period will be \$12, but to the ministers \$10, the Conference assuming the difference. Those attending less than the full three days will pay at the \$12 rate. A maximum of *sixty* can be accommodated. Registrations should be sent to the Conference office promptly. These annual retreats provide relaxation, fellowship and inspiration.

RESULT OF LOCAL CHURCH MERGER VOTES

As this is written fourteen churches in our Conference have reported their official votes on the merger. The total for the merger was 1,248; against 47. Churches are asked to take such vote by April 1 and report same to the Conference registrar.

RECENT VISITORS TO OUR CONFERENCE

In February, Miss Helen Kenyon, of the Missions Council, spent a week in five regional meetings interpreting the Postwar Emergency Program.

Miss Ruth Seabury spoke at our Hollywood church February 29, on her way to Hawaii and the Orient, where she will spend a year in educational work.

CALENDAR OF EVENTS TO COME

March 21—Palm Sunday.

March 25—Maundy Thursday.

March 26—Good Friday.

March 28—Easter Sunday.

March 29-31—Coaching Conference on Fellowship Evangelism, Los Angeles; Dr. Harry C. Munro, leader.

March 29-April 1—Ministers' Post-Easter Retreat, Balboa Island.

April 2-4—Mid-winter Student Conference, Sierre Madre.

April 4—Social Action Institute on "Restrictive Covenants," Glendale.

April 4—San Diego Association, at Chula Vista.

April 11—Third annual Institute of Churchmanship, Pomona College.

April 13—Meeting of full Board of Directors of the Conference.

April 13—San Bernardino Association, at Highland.

April 16—Kern Association, Maricopa.

April 18-19—Arizona Association, at Tempe.

May 2-9—National Christian Family Week.

May 9—Mother's Day; Family Sunday.

May 11-12—Annual meeting of Congregational Conference, First Congregational Church, Los Angeles.

May 14—San Diego Association Laymen's dinner in San Diego.

May 20—Pentecost Sunday (emphasis on co-operative Christianity).

May 30—Memorial Sunday.

June 10—Annual meeting, Los Angeles Church Federation.

June 13—Children's Day.

June 17-24—General Council meeting, Oberlin, Ohio.

Aug. 31-Sept. 3—Ministers and Wives' Retreat, Pilgrim Pines.

Sept. 3-6—Young Adult Conference.

Sept. 5—Labor Day Sunday.

Sept. 26-Oct. 3—Religious Education Week.

Oct. 3—World Communion Sunday.

Oct. 24—World Order Sunday.

Why I am for the Merger

The Rev. Stuart L. Anderson, Minister, First Congregational Church, Long Beach;
Vice President, Prudential Committee, The American Board of Commissioners
for Foreign Missions

The Real Question

The real question concerning the merger is not, "Why unite?" The real question is, "Why not?" The Christian Church is one community. The members of the Evangelical and Reformed Churches and the Congregational Christian Churches profess one Lord, one Faith, one Baptism. Why should they not walk in Christian fellowship together as one denomination? That is the real question for which I have not found a satisfactory answer.

More United Christian Witness

I am for the merger because the need for a more united Christian witness to the world is just now imperative. The crucial problem of our age is to persuade the nations to surrender some of their sovereignty in the interests of world peace and order. The churches can lead by getting their own houses in better order. Our people are increasingly impatient of denominational divisiveness based on historic differences which have long since lost their meaning, or based on mere accidents of immigration. Millions of our people cross denominational lines freely each year.

More United Protestantism

I am for the merger because it is one practical step in the direction of a more united Protestantism. I know all the arguments in favor of closer federation and agree with them. I do not think we are called upon to choose between federation and organic union. We are called to further both. I do not believe that all Protestant denominations will organically

unite in our lifetime, nor do I believe that it would be desirable if they could. Part of the strength of Protestantism is in its variety. We Protestants do not believe that unity means uniformity. Yet no one will deny that there are too many Protestant denominations. Those that can unite without surrendering anything precious in their heritage ought to unite. This projected union of Congregational Christian Churches with the Evangelical and Reformed Church into the United Church of Christ will strengthen the Protestant witness and may well lead to mergers with other groups.

Congregational Heritage Preserved

I am for the merger because I do not believe we Congregationalists are losing anything precious in our heritage by becoming a part of the projected United Church of Christ. I love the freedom of the Congregational Churches. I cannot see that the Basis of Union interferes with that freedom at any point. On the other hand, I recognize that one of the weaknesses of Congregationalism has been the weakness of the fellowship of churches. I believe the Basis of Union proposes a denomination that will combine the freedom of Congregationalism with the fellowship that comes out of the Evangelical and Reformed heritage. Indeed, as I read "*The History of American Congregationalism*," by Atkins and Fagley, it seems clear to me that this proposed union is a very logical step in the direction in which Congregationalism has been moving for 200 years. Thus I believe that both com-

(Continued on page 40)

Christian Education

PILGRIM PINES CAMPS EVERY WEEKEND



George D. Jenkins

Our Pilgrim Pines Camp, 17 miles east of Yucaipa, has been used more consistently during the past six months than ever before. Conference groups from local churches alternate with such as a college work camp the last week-end in January, with forty-three present, and a joint planning conference of Congregational, Christian and Presbyterian students from UCLA over February 15. George D. Jenkins, Conference Minister of Christian Education, is giving fine leadership to this total camp program.

CAMPUSES ON WHICH WE ARE DOING WORK

Our Conference takes the initiative for work with Congregational students on the following campuses: U. C. L. A., U. S. C., Los Angeles City College, Whittier, Pomona, and Occidental Colleges.

WILL GIVE PART TIME TO CAMPUS WORK

Dr. G. Raymond Booth, Executive Director of the Council for Civic Unity and co-pastor of the Church of Christian Fellowship, will give one-half of his time to our student program.

He will be available for personal counseling, for program work in the field of social relations, and will direct groups interested in field trips and experience in the area of social and racial studies.

TENTATIVE SCHEDULE OF SUMMER CAMPS

Pilgrim Playground, Arizona—Junior High, July 5-12; Senior High, July 12-21.

Camp Thunderbird, New Mexico—Junior and Senior High, July 23-Aug. 2.

Pilgrim Pines—June 22-29, Church School Workers.

June 20-July 6, Senior High.

July 6-13, Senior High.

July 13-20, Junior High.

July 20-27, Children's Camp.

July 27-Aug. 3, Junior High.

Aug. 3-10, Junior High.

Aug. 10-17, Children's Camp.

Aug. 17-24, Chinese Youth Camp.

Aug. 24-31, P. F. L. L.

Aug. 31-Sept. 3, Ministers and Wives.

Sept. 3-6, Young Adults.

Sept. 6-11, Senior High.

Sept. 11-17, College.

Sept. 17-19, Laymen's Retreat.

Prices at Pilgrim Pines this coming season will be \$16 a week or \$2.50 per day for periods less than a week.

MIDWINTER STUDENT CONFERENCE

One of the annual highlights of student work is the mid-winter conference to be held at Sierra Madre, April 2-4. Speakers include George D. Jenkins, Stanley U. North, G. Bryant Drake and G. Raymond Booth.

CHURCH SCHOOL WORKERS CONFERENCES

Mr. Jenkins, Minister of Christian Education, has been meeting with local groups of Church School workers in what ministers have indicated are wonderful training sessions for religious education workers. A special worker in this field is being sought who can supplement Mr. Jenkins and help reach more of our churches.

Why I Am Opposed to the Merger

The Rev. James W. Fifield, Jr., D.D., Minister,
First Congregational Church of Los Angeles

I am opposed to the proposed Merger between the Congregational Christian Churches and the Evangelical and Reformed denomination because I believe in the Free Church. It is my considered judgment that in the Basis of Union now submitted to the two denominations for action, the basic Congregational emphasis on the Free Church would be lost. In my opinion, this would be the beginning of the end of the Free Church itself, as we have known it here in America.

Matter of Autonomy

I am opposed to the proposed Merger because, under the Basis of Union, we cease to be local churches and become, instead, local congregations. Instead of autonomy reposing in the local church, certain rights of autonomy are granted to association, conference, and synod. This occurs in various areas of administration, as for example, in the calling of a minister.

I am opposed to the proposed Merger because I am convinced that it will result, not in one denomination as those who advocate it have hoped, but in three or more denominations. Already it has proven divisive, and indications are that serious schisms and tensions will increasingly develop and will not only defeat the plans for union, but seriously threaten the unity that exists in our separate denominations.

Basis of Union Not Understood

I am opposed to the proposed Merger because the Basis of Union which has been submitted for action is not understood. The very fact that there has been such confusion, that so many people have urged its support or otherwise on the basis of what they think it means, indicates

wide differences of interpretation and makes evident the fact that even those close to the matter do not agree on the meaning. If such lack of understanding exists even among those who have given thought and study to the Basis of Union, how great will be the confusion, misinformation, and misunderstanding under which the votes of individual members will be cast!

Union Versus Federation

I am opposed to the proposed Merger because there is, in my opinion, a real danger that the real Basis of Union will not be the matter upon which the vote will be cast. What we are being asked to vote upon is just one thing—the printed Basis of Union. We are not being asked to vote upon Union versus Federation, not upon the principle of Union, so that other denominations will later join the newly-formed denomination. We are simply being asked to vote upon the Basis of Union as printed—and indications are that it is not for or against that Basis of Union that the votes are going to be cast.

I am opposed to the proposed Merger because even the name, "The United Church of Christ," has divided us. To some it seems unbridled arrogance. Others answer that it need not be used—that present names can be retained. The name has divided us instead of proving to be a great, uniting, challenging rallying point.

I am opposed to the proposed Merger under the present Basis of Union because I have to agree with Dr. Frederick Meek, who concludes his pamphlet, *The Critical Conflict Between Ideas and Reality*, with these words: "Should this proposi-

(Continued on page 40)

Department of Social Action

The Department of Social Action of the Conference, the Rev. Fred. W. Niedringhaus, Chairman, has taken its commission seriously this past year and has regular monthly meetings.

Several Social Action Institutes have been sponsored to crystallize opinion as to procedures and programs.

What Churches Are Doing

At the Social Action Institute on January 25 reports were given by local churches.

FIRST CHURCH, LOS ANGELES: Subcommittees on Liquor Control, Race Relations, Education Program in Public Affairs. Lectures on atomic bomb, etc. Debate planned on Universal Military Training; circulation of Liquor Control Veto petitions for signatures; recommendation to World Council of Churches regarding world peace.

ONEONTA, SOUTH PASADENA: Has "Wider Relations Committee" for missions and social action. Emphases: increased benevolence giving, merger discussion; race relations discussion.

FIRST GLENDALE: "Explorers Group" has considered civic and legislative issues, juvenile court, forestry and liquor control, the proposed merger.

CHURCH OF CHRISTIAN FELLOWSHIP: A special project was aid to the Navajo Indians, whom Dr. and Mrs. Raymond Booth have visited in December.

CHURCH OF THE PILGRIMS, NORTH HOLLYWOOD: Has monthly Town Hall Forum on community and national issues.

MT. HOLLYWOOD: Has adopted a number of families in Japan and Europe and each week packs boxes to send abroad; sponsored work on the FEPC and sought mitigation of restrictive covenants.

Of Immediate Concern

Matters of immediate concern to Christians are the Liquor Control Veto Initiative, for which signatures and funds are now needed, and Universal Military Training, which is likely to come before Congress this session. Speakers for the negative may be secured through Committee to Prevent Compulsory Military Training, 464 E. Walnut Street, Pasadena 4. Telephone Sy 6-7819.

INSTITUTE ON "RESTRICTIVE COVENANTS"

On Sunday, April 4, 3-5 p.m., in First Church, Glendale, an institute will be held to discuss "*Restrictive Covenants*," one of the most urgent issues in race relations today. The Supreme Court is expected to hand down its decision soon, but the matter is of real concern to all Christians.

All churches in our fellowship are urged to be represented, not only by their ministers, but more particularly by lay men and women in the interest of a more intelligent Christian approach to an issue which often dooms minorities to segregation.

Future institutes will take up other vital questions.

ONE OBJECTIVE OF THE DEPARTMENT

One objective of the Social Action Department of the Conference is to urge the formation of a Social Action Committee (by whatever name it may be called) in each church to take the initiative in study and action on current and vital issues.

RALSTON RELIEF CEREAL

Originating with the American Friends Society and the Ralston Research Laboratories, a Relief Cereal can now be provided for ONE CENT A MEAL. War Victims credit will be given your church for money sent the Conference designated for this cereal.

The Laymen's Fellowship

THIRD INSTITUTE OF CHURCHMANSHIP

The third annual Institute of Churchmanship for the laymen of our Conference will be held at Pomona College, Claremont, on Sunday, April 11, from 10 a.m. to 5 p.m.

Eight seminars, four of them having to do with laymen's work in the local church and four with current issues, will be held simultaneously in the afternoon. The first four will deal with "*Christian Beliefs*," "*The Laymen's Fellowship*," "*Deacons and Ushers*," "*Trustees and Church Finance*."

The second group will consider Race Relations, Stewardship, Liquor Control and World Peace.

Mr. Zenas Potter will speak at 11 a.m. and lead the seminar on World Peace. He is a former business manager of the *New York Evening Post* and an executive of the National Cash Register, was a major in World War I and in World War II was in charge of the Consumer Rubber Program and congressional relations for Price Administrator Bowles. He will speak on "*Total Peace—In Our Time*," and brings a dramatic message.

Prof. Buell Gallagher, of Berkeley, will lead a seminar on "*Color and Conscience*" and give the closing address on "*Wanted—Riders*."

Last year 151 laymen from 40 churches attended the institute at Whittier College. There should be at least 200 present this year from 60 churches. Publicize this among the men in your parish.

COMPLETE THE JEEP PROJECT BY APRIL

With the co-operation of men's groups and laymen as individuals who will indicate they will give from \$5 to \$50 toward the Jeep Station Wagon which is to be sent to our mission in Mexico, it is the hope of

the officers of the Laymen's Fellowship that announcement may be made at Pomona that the entire sum of \$2,024.16 is in hand.

The status of the Jeep Fund is as follows:

Cash on hand to date . . .	\$1,390.24
Pledges not yet paid . . .	295.00
Needed by April 11	338.92

Forward checks to Glenn A. Rowles in the Conference office.

SAN DIEGO ASSOCIATION LAYMEN MEET

A dinner meeting of Congregational laymen in the San Diego Association will be held on Friday, May 14, in San Diego, with Dr. Truman Douglass, Executive Secretary of the Board of Home Missions, as the guest speaker.

GIVE FOR RELIEF THROUGH YOUR CHURCH

If you wish to be doubly sure that your gifts for relief at home or abroad reach those for whom they are intended, send through your church to the Conference office. Make out your checks to "The Congregational Conference," noting on the check the cause for which it is intended. Thus, your church will get credit. Checks made out to "Church World Service," though sent to the Conference, cannot be given credit on War Victims and Reconstruction giving because the money does not go through the Conference books but is merely forwarded.

Two food concentrates may be provided in this way. "Meals for Millions," the Multi-Purpose Food, two ounces of which provide the equivalent of a meal of beef, milk, peas and potatoes, at a cost of 3 cents, is especially timely. "Ralston Relief Cereal," which costs 1 cent a meal, is widely used. Money for these sent to the Conference office will give War Victims credit to your church.

News of the Churches

ARIZONA ASSOCIATION

Phoenix, Encanto

Superintendent Nelson C. Dreier met with the church trustees and executive board on Saturday, January 17, discussing the program of the church. . . . Men of the church have transformed the back porch into another classroom to meet an urgent need. . . . Two services of worship have been held on Sunday mornings since February 1. Families will now be able to come together to the 9:45 a.m. service with parents in the worship period and children in the Church School.

Phoenix, First

Miss Helen Kenyon, Vice Moderator of the General Council, and Miss Dorothy Winslow, Vice President of the Conference Women's Fellowship, were guest speakers at a women's luncheon on February 6. . . . Dean Vaughn Dabney of Andover Newton Theological Seminary was the guest preacher on January 11. The Rev. Fredrick A. Barnhill, minister, was a former student of Dean Dabney. . . . At a meeting in January the church authorized the trustees to purchase the property immediately north of the church for expansion purposes. The lot is 100 x 235 feet. The price was \$17,000. A parsonage for the minister's family is envisioned as one of the first steps. . . . Mrs. Helen Line Hebrecht became assistant to the pastor and director of religious education on February 1. She will give valuable service in many phases of the church program.

Phoenix, Neighborhood

Representatives of the churches in the area heard Miss Helen Kenyon interpret the Postwar Emergency Program at a meeting on Friday evening, February 6. The Rev. Charles E. Tate, minister.

Phoenix, Union

The church was host to a Junior High Pilgrim Fellowship Rally on January 18. Rev. Henry R. Rust was the guest speaker. . . . Children's Sunday was held at the hour of morning worship on the last Sunday of each month. . . . The first of a series of family nights was held on January 16. . . . A basketball court has been laid out in the rear of the church.

Tempe

The dedication of the new educational and social building was held on Sunday, February 29, with Superintendent Nelson C. Dreier preaching the sermon. This marks the culmination of a long program ably directed by the Rev. Cecil L. Prior, minister.

Tucson

Joe Moody, President of the Conference Laymen's Fellowship, was the guest speaker at the church night meeting on Wednesday, February 25. The Rev. Richard A. Dawson, minister.

Tombstone

Superintendent Nelson C. Dreier paid a visit to the church on Friday, February 27. . . . The Rev. George H. Bennett began work as the new minister of the church on February 1.

KERN ASSOCIATION

Arvin

The young men comprising the Christian Endeavor group has found it necessary to divide into two groups, one for high school freshmen and sophomores and the other for juniors and seniors. . . . A new electrical bulletin board, secured through the Pilgrim Press Service, has been erected. . . . A campaign to raise \$8,000 for expansion of the Sunday School facilities has been completed and work was begun early in the year. The Rev. Cecil H. Hoffman, minister.

Maricopa

A ten weeks' contest between two groups in the Sunday School culminated in a picnic on January 31 with seventy-five boys and girls and their teachers present. Mrs. Cecil Hudson, Superintendent, was in charge. The Rev. David R. Martin, minister, congratulated both groups on their splendid work in the Sunday School. A fine time was enjoyed by all.

Oildale

On February 15 the Rev. Aylesworth B. Bell began a Lenten sermon series on the theme, "*Resources of Religion*." At this service new hymnals were dedicated.

Shafter Union



Shafter

The Rev. William S. Harper, minister, reports that last year a new Hammond organ was installed in the

church at a cost of \$2,300 and the church closed the year with \$1,600 in the treasury and remembered the minister and his family at Christmastime with a check for \$300. . . . A special installation service for all newly-elected officers was held on Sunday morning, January 25.

LOS ANGELES ASSOCIATION

Altadena Community

On January 18 the new edifice of the Altadena Community Church was formally dedicated. Participating in the morning service was the architect, Harry E. Pierce, and builder, Fred Olson, and church officials who had worked to make this day possible. At a service in the afternoon at 4 o'clock the wider denominational fellowship was represented. The Rev. Jesse F. Perrin of Glendale gave the meditation prior to the Sacrament of the Lord's Supper. Dr. F. R. Dorn of the Evangelical and Reformed Church offered prayer. Others participating included the Rev. Harry P. Leach, the Rev. Albert W. Palmer, National Moderator; the Rev. Donald H. Ostrander, and the Rev. Glenn A. Rowles. Dr. Heicher baptised thirteen infants and received sixty-three new members into the fellowship of the church. The new sanctuary is a beautiful structure. A \$25,000 memorial organ is to be installed soon.

Atascadero Community

Members of the Gideons were guest speakers at the morning service on January 4. . . . Representatives of the local Pilgrim Fellowship group participated in the morning service on January 25. A Pilgrim Fellowship choir of twenty voices provided special music. The Rev. Lowell A. Young, minister.

Buena Park

The morning worship service on February 1 was conducted entirely by members of the Pilgrim Fellow-

ship and Youth Fellowship. Four talks on "*Jesus Christ as Lord*" were given. Five young people were received into the church membership. In the evening the young people sponsored an interdenominational service, inviting youth from neighboring churches. Eighty were present. A period of fellowship and refreshments followed. . . . Miss Helen Kenyon of our Missions Council spoke before a regional group on the evening of February 10. The Rev. Paul C. Neerman is the minister.

Burbank

The women served 180 at a church night dinner in January and cleared \$135, which will be used for painting and repairs. . . . A drama group has been started for children and young people. The Rev. Arthur W. Felkley is the minister.



Claremont
Corona

Claremont

Gifts to the Postwar Emergency Program during 1947 totaled \$13,379. Of this amount, \$5,956 went to the Committee for War Victims and Reconstruction, \$3,871 went to meet emergency needs and opportunities of the mission boards, and \$850 was sent to the Claremont Mission in London. . . . The total church budget for 1948 is \$31,555 and this sum has been completely underwritten. The Claremont Church, under the splendid leadership of the Rev. Homer V. Yinger, leads the denomination in its benevolence giving.

Corona del Mar

Ten new members were received into the fellowship of the church on January 4. A net increase of twenty-seven members was made in 1947. . . . Appreciation for the fine service being rendered by the Rev. Perry F. Schrock received objective expression in an increase of salary for 1948. . . .

Glendale

A net gain of seventy-five members during 1947 brought the membership of the church as of January 1, 1948, to 1,001. Something of the vigorous character of the total church program is indicated by the budget for 1948, totaling \$27,713, the largest in the history of the church. The church school enrollment was 358, and the average church attendance in 1947 was 245. For five consecutive years the average church attendance has shown an increase. . . .

Long Beach, Bay Shore

The second story of the educational unit presents a beautiful exterior view. Although some things remain to be done inside, it is being used by the rapidly growing church school. . . . The minister, the Rev. Milton G. Gabrielson, whose hobby is electronics, has spent much of his spare time in the last fifteen years working in this field. In appreciation of his work and suggestions relative to the church chimes, Mr. Louis Maas of the Maas Organ Co., Los Angeles, presented to the church a new set of chimes, valued at \$500, incorporating all of the new improvements, making the chimes and carillons tonally more perfect.

Long Beach, First

Announcement was made at the annual meeting of a gift of \$20,000 by Miss Eleanor Hatch for the "Hatch Foundation Fund" to perpe-

tuates the influence and the memory of her parents in the church. Announcement was made also of an anonymous gift of \$10,000 in the next few years to be used in our Mexico Mission work. . . . Two hundred and sixty-five new members joined the church in 1947 and the average Sunday attendance at the two morning services was 1,034. . . . The Wednesday night church suppers during Lent consisted of relief cereal developed by the American Friends Society and the Ralston Research Laboratories; it is designed for use in famine areas and provides a well-balanced meal at a cost of 1 cent.

L. A., Chinese

Thirty-one new members were received into the church last year. . . . There are now three youth fellowships in the church. . . . on February 29 the choir exchanged places with the Burbank Church choir. The Rev. Ivan Y. Wong, minister.

L. A. Church of Christian Fellowship

A net gain of forty new members was made in 1947. . . . The sanctuary of the church is finding increasing use by interested groups and organizations. The Rev. Harold M. Kingsley, minister.

L. A., Colonial

The formal dedication of the new parsonage and educational unit occurred at a vesper service on Sunday, February 8, at 4 o'clock. Superintendent Nelson C. Dreier was the guest speaker. Open house and tea followed the service. The minister's family now have a delightful home. The rapidly expanding church school has a number of additional classrooms. . . . Members of the Couples' Club and Men's Club have painted the outside of the church and the new parsonage.

L. A., First

Typical of the fine programs afforded by the Sunday Evening Club

each week was the debate on February 8 on Universal Military Training by Col. Don L. Wells for the affirmative and President William C. Jones of Whittier College for the negative. This Sunday evening forum is but one of a score of distinct services rendered the community by First Church. The Rev. James W. Fifield, Jr., minister.

L. A., Garvanza

Miss Ivy Craig, recently returned missionary from South Africa, addressed the Women's Fellowship on February 20. The Rev. Eugene A. Rose and young people participated in the Foothill Area Rally in Claremont on February 15.

L. A., Hollywood

On February 6 the men of the church organized a Men's Fellowship and elected Cecil Cunningham as president. The new club immediately assumed the responsibility for the next church night dinner, and also promised to provide the entertainment. . . . Miss Ruth Seabury of the American Board spoke at an evening service on February 29. Early in March she left for Hawaii for a year's tour of Japan and other parts of the Orient. The Rev. James H. Lash, minister.

L. A., Church of the Messiah

The Rev. George A. Haswell of the Western Knoll Congregational Church spoke on the history of the Congregational Church at a meeting on February 8. The Rev. Reynold B. Boden, minister.

L. A., Mt. Hollywood

Perhaps no one of our churches has been more consistent week by week in packing boxes for overseas shipment than has our Mt. Hollywood Church. Each Saturday evening from 7 to 9:30 devoted folks gather at the church for this purpose. The Rev. Allan A. Hunter, minister.

L. A., North Hollywood

A statement of the church bears repeating: "This church is taking a community and family interest instead of a narrow denominational one. It is not 'just another church' competing for the souls of men, but one which is uniting all Christian men and women of goodwill into a co-operative religious effort." The Rev. Eugene L. Warner, minister.

L. A., Plymouth

During the absence of the Rev. James H. More, minister, at the Pastoral Conference of the Pacific School of Religion at Berkeley in February, Dr. Daniel S. Robinson of the Department of Philosophy at U.S.C. and a member of the church occupied the pulpit. His topic was "*The Will to Believe*." . . . Guest speakers at the School of World Friendship, nineteenth in the series, were Lloyd Lorbeer of India, Theodore Chin of China, Dean McHenry of U.C.L.A., and Cass Arthur Reed.



L. A., Western Knoll

Participating in the Lenten lecture series on Wednesday evenings under the general theme, "*We Would See Jesus*," besides the minister, the Rev. George W. Haskell, were the Rev. Roger Larson, President William C.

L. A., Westwood Hills

In January the congregation voted unanimously to authorize the Board of Trustees to carry out the plans for the proposed addition to the

church. This would take the form of a second story structure. . . . The Social Action Committee of the church is sponsoring forums on controversial questions such as Universal Military Training and civil rights. The church cabinet unanimously approved such an open platform for special discussion. The Rev. S. Mark Hogue, minister.

Woodland Hills

Inasmuch as Miss Vera Vague is honorary mayor and a resident of the community in which our Woodland Hills Church is located, the church and its community center received the profits from the Bob Hope Show on February 17, given in the Canoga Park High School Auditorium. This will increase the building fund now being raised toward the first unit of a new church. . . . In January men of the church painted the outside of the structure now being used for services. . . . On March 25 the charter membership list will be formally closed, and a communion service will be held with the Rev. Glenn A. Rowles of the Conference staff participating.

Pasadena, Lake Avenue

A called meeting of the Los Angeles Association was held in this church on Friday evening, February 6, for a discussion of the proposed merger. The Rev. Stuart L. Anderson, First Church, Long Beach, spoke for the affirmative, and Rev. James W. Fifield, Jr., First Church, Los Angeles, for the negative. Considerable discussion followed, but a vote was postponed until the spring meeting of the association. The Rev. James H. Hutchins, minister.

Pasadena, Neighborhood

On Sunday afternoon, February 8, Jones, Lloyd Lorbeer of India, Professor Eric Titus of U.S.C., and the Rev. Clyde McNelly of St. John's Evangelical Church.

Miss Helen Kenyon of the Missions Council spoke on the Postwar Emergency Program of the denomination. Representatives of churches in that area participating also were the Rev. Stuart L. Anderson of the American Board and Miss Dorothy Winslow of the Board of Home Missions. The Rev. Curtis Beach, minister.

Pomona, Pilgrim

All in our fellowship will be gratified to learn that Mrs. Victor M. Rhein, wife of the minister, successfully underwent a serious operation in January. . . . During 1947, one hundred and nine new members were received into the fellowship of the church, making a total membership of 1,392. The average attendance also showed an increase. An increased church school enrollment is taxing the facilities of the church to its capacity. Benevolences of the church last year totaled \$8,171.93. The auditor reported the total assets of the church as \$435,569.07.

San Dimas

Mr. Lloyd Lorbeer of Pasumalai, India, was the guest speaker on Sunday morning, January 11. He spoke on "*Will Christ Win India?*" . . . Young People's Day was observed on February 1 with youth participating with the minister, the Rev. Francis C. Ellis, in the morning service of worship. . . . Since last September, seventeen new members have been received into the church. A high school fellowship of twenty-four members has been organized; also, a college fellowship with sixteen young people, and a Shipmates Club has been organized for young married couples. . . . A newly created parsonage fund now amounts to \$2,200.

Santa Barbara, First

Twelve young people participated in the morning worship service on Pilgrim Fellowship Sunday, Janu-

ary 25. . . . The Christian Action Committee of the church sponsored a Sunday evening discussion of the Marshall Plan on February 22. The Rev. C. Eugene Sill, minister.

South Pasadena, Oneonta

Young people participated in each of the three morning services of worship on Youth Sunday, January 25. . . . Twelve new members were received into the church on February 21. . . . On the first Sunday of each month, members and friends of the church are asked to bring gifts of food, clothing and money to the church to be sent overseas to those who need help.

NEW MEXICO-EL PASO ASSOCIATION

Albuquerque, First

Superintendent Nelson C. Dreier was the guest speaker at the annual meeting on Tuesday evening, January 20, en route to the Missions Council meeting in Grand Rapids, Michigan. . . . Mrs. Henry Sloane Coffin of New York was the guest speaker at the morning service on January 11. . . . The Rev. Clarence E. Parr, minister, attended Ministers' Week at Chicago Theological Seminary the last week in January.

Grants Hospital

Miss Shirley Gustin of our Phoenix Neighborhood Church became Superintendent of the Grants Congregational Hospital on February 1. A graduate of St. Joseph's Hospital in Phoenix, June, 1947, she received post-graduate administrative experience and now has charge of the Grants Hospital, which ministers to the entire community of Caucasians, Indians, and Spanish-speaking peoples. The hospital was administered by the Conference for the Board of Home Missions through the Commission on Spanish-Speaking Work.

Hurley Union

Superintendent Nelson C. Dreier

was a visitor to the church on Monday evening, February 23, and counseled with the church and its minister, the Rev. Edwin Cunningham.

Santa Rita Community

The church had as its guest preacher on Sunday morning, February 22, Conference Superintendent Nelson C. Dreier. The Rev. Harold E. Johnson, minister, has been largely instrumental in making possible the new site for Camp Thunderbird.

El Paso

The Interdenominational Counsel for Spanish-speaking Work met in El Paso the last week in January. Superintendent Nelson C. Dreier reported the interests of the Conference at this meeting.

El Paso, Pilgrim

The morning service and sermon of the Rev. C. C. G. Manker, minister, are being broadcast each Sunday morning and has elicited an appreciative response.

SAN BERNARDINO ASSOCIATION

Etiwanda

Seven new members were received into the church in January by the Rev. Loyal L. Wirt, minister. . . . The sanctuary was reshingled in December at a cost of \$600. The Ladies' Aid Society contributed one-half of the cost. The Women's Fellowship of the church also serves as a Women's Club for the entire community. In December Katherine Mueller was re-elected President for the fourteenth time, while Mrs. Frank Koch was re-elected Secretary for the fifty-first time, spanning the whole life of the society.

Ontario, Bethel

At a cost of about \$30,000, a modern educational plant has been constructed out of the east wing of the church building. A second floor was constructed and many fine class-

rooms resulted. The new rugs and furniture add much to the rooms on the first floor; the stone porch to the church was entirely rebuilt; a new steel fire escape was installed; a new roof covering was put on the entire building; and a new room was built on the parsonage next door. Another new building is contemplated immediately south of the church. . . . Though much larger than former years, the church budget has been underwritten. The Rev. Donald W. Head, minister, and his people are to be congratulated.

Perris, First

Reports of the annual meeting in January indicate an increase in church membership and a 10 per cent increase in church attendance over the preceding year. Appreciation of the work of the Rev. Carl E. Magnuson, minister, was indicated by a substantial increase in salary. . . . Reconstruction of the building bought from Camp Haan has gone forward. The total project cost between ten and twelve thousand dollars.

Redlands, First

A net gain of thirty-two was made in church membership in 1947. Current expenses total \$17,075 and benevolence gifts \$0.942. The building fund, which will now be drawn upon, since work has started on the remodeling of the church school wing of the present building, totals \$62,316.00.

Rialto, First

Reports at the annual meeting in January indicated seventeen new members were received last year, benevolence giving had increased, a new roof had been placed on the church, the parsonage had been rehabilitated, church attendance and church school enrollment had increased, and the salary of the pastor, the Rev. Chester E. Ferris, had been raised.

Riverside, First

The membership of the church on January 1 was 749, an increase of thirty-nine over the preceding year. . . . The Social Action Committee meets each Thursday at the church to pack and sew for overseas shipping. . . . Mr. Percy Munson, who has acted as secretary of the church school for the past seventeen years, has a continuous record of exceptional service which provides a fine example for other church workers. . . . Recent special speakers were Dr. Henry Sloane Coffin of Union Theological Seminary and Dr. Daniel J. Cowling, formerly of Carleton College. The Rev. Paul W. Yinger, minister.

San Bernardino, First

Months of work on the organ reached a culmination on February 8 when a formal service of rededication occupied part of the morning service of worship. The sum of \$2,873 had been expended in the rebuilding and improving of the organ, which was a special eighteenth anniversary project. . . . The theme of the Lenten series of sermons by the Rev. Lawrence J. Weibert was, "*A Christ Who Meets Our Needs.*"

SAN DIEGO ASSOCIATION

San Diego, First

First Church, which is a downtown church and therefore confronted by problems which do not face many other churches, is, nevertheless, providing a vital and diversified ministry to the community under the ministry of the Rev. W. H. Stark. . . . An anonymous gift of \$1,000 will be used to convey the sound of present chimes to the tower and to add a public address system to remedy some acoustical difficulties.

San Diego, Japanese

The women of the church have been sending packages to Japan for some months. One of their packages

was received by Dr. Toyohiko Kagawa, who wrote the church a card of acknowledgment, in which he indicated that during the year he had preached to half a million people throughout Japan and 110,000 persons had responded to the invitation to follow Christ. The Rev. Kenji Kikuchi, minister.

San Diego, Kensington

Mr. Lloyd Lorbeer of India was the guest speaker at the annual meeting and dinner of the church on January 28. The Rev. Lester E. Bond, minister.

San Diego, Mission Hills

The suggestive sermon theme of the Rev. John C. Wiley on January 18 was, "The Infinite Pathos and Promise of Life." . . . The church budget for 1948 totals \$20,050, and it was expected the amount would be fully underwritten. . . . At the church night supper, Wednesday, February 25, the issues involved in the proposed merger were presented by Glenn A. Rowles of the Conference staff. He also spoke at a meeting of the Women's Association on Friday, February 20.

San Diego, Paradise Hills

A special service was held on Sunday, February 15, for recognizing the first anniversary of the church. The first service was held in the patio on February 16, 1947. Participating in the anniversary service were Fred W. Morrison, Moderator of the San Diego Association; the Rev. Walter H. Stark, First Church, San Diego; Superintendent Nelson C. Dreier, who preached the sermon on "*More Stately Mansions*"; the church choir of La Mesa Church, and singers from the San Diego Swedish Male Chorus. Plans for a new building were begun in June, 1947; actual construction began on January 15, 1948.

(Continued on page 40)

(Continued from page 27)

munions will be richer and that Protestantism will be stronger for this marriage. I shall vote "Yes" every time I get a chance.

ASSOCIATION MEETINGS AS SCHEDULED

April 4—San Diego Association at Chula Vista.

April 13—San Bernardino Association at Highland.

April 16—Kern Association at Maricopa.

April 18-19—Arizona Association at Tempe.

The date of the Los Angeles Association has not been set at this writing.

ANNUAL MEETING OF THE CONFERENCE

The sixty-second annual meeting of the Congregational Conference of Southern California and the Southwest will be held in First Church, Los Angeles, Tuesday and Wednesday, May 11 and 12. This church is the largest in our fellowship, with over 4,500 members. Its ample facilities will be at the disposal of the Conference. Truman S. Douglass, Executive Vice President of the Board of Home Missions, will be one of the speakers.

NEWS OF THE CHURCHES

(Continued from page 39)

San Ysidro

This church, which has been inactive for the past three years, now has regular church services at 3 o'clock on Sunday afternoons and Sunday school sessions at 10 o'clock in the morning. Twenty-four are now enrolled in the Sunday school. The Rev. Olaf A. Stoeve of National City is the minister of this church. The Rev. Lester E. Bond and Rev. Williston Wirt have also counseled with the church in the interest of re-establishing its program.

JOINS STAFF AS ASSOCIATE SECRETARY

Miss Lily Haas, for many years a secretary of the Y.W.C.A. in China, became associate to the Rev. Seido Ogawa, of the Committee for Christian Democracy, located in Congregational Fellowship House.

Miss Haas, who lived in China for thirty years, was with the Y at Shanghai until the war, and during the war until her return in 1945 she traveled about the interior as National Secretary, training leadership for Y and social work in China.

She majored in education at Columbia University and in labor and industry at the London School of Economics in London. While in Peiping she taught in Yenching University. She has traveled widely in Europe and Asia, as well as in the United States.

DEAN VAUGHAN DABNEY VISITS THE WEST

Dean Vaughan Dabney of the Andover Newton Theological School was tendered a recognition luncheon in the First Baptist Church of Los Angeles on January 16 by alumni and friends of the school, the Rev. Eugene Warner of North Hollywood presiding.

Dean Dabney will spend a sabbatical year in Hawaii and Japan, where he will lecture in Doshisha University.

(Continued from page 29)

tion to go through, it will be the last time that you, as a member of a Congregational Church, will ever have a chance to cast your vote in matters concerning other mergers or in comparable matters of major policy. Henceforth, it will be done for you by conferences and synods. The authority will rest there."

"Religion may ask a difficult thing — faith in the dark; but irreligion asks an impossible thing — faith in darkness."

"... education is indispensable to the maintenance and growth of freedom."

The Church by the Campus

G. BRYANT DRAKE

The young men and women of America—and of the entire world as well—are hungry and thirsty for education.

The passion for "know-how," for enlightenment, and for mental and spiritual enfranchisement has become a consuming flame.

DEPT. OF HIGHER EDUCATION

The ideal personality in contemporary democracy is the one "whose mind to him a kingdom is." For the opposite to regimentation and totalitarianism is free and trained citizenship. And that is possible only when the right kind of education is available to all.

In recognition of this compelling fact—and our belief in Christian education—the Board of Home Missions of our Congregational Christian churches, through its Division of Christian Education, has constituted the Department of Higher Education. Its function is to provide a number of specific services, of which the following four are relevant at this point:

1. Subsidies and guidance, in cooperation with our State Conferences, to many of our Congregational Christian churches located near or upon college and university campuses that wish to carry on a work under such auspices;

2. A ministry, in cooperation with other denominations, to student veterans and their families in veterans'

communities from the Atlantic to the Pacific seaboard;

3. Partial support, in cooperation with our State Conferences and local churches, of full-time university pastors for a special ministry to our Congregational Christian students—using local church buildings and college facilities for their program;

4. Drawing together into an integrated whole the entire educational effort of our Congregational Christian churches, creating a single department for that purpose, establishing educational norms and criteria, together with certain policies, under which our denominational support may be developed and administered.

OUR NATION-WIDE PROGRAM

With this general survey in mind, we might turn at once to every one of the many places of chief focus in our Congregational Christian program: for example, to the results being achieved at Michigan State College, Harvard University and Radcliffe College, Stevens College, and in other educational centers. We might point out the significance of our participation in the program of the New England and New York Student Christian Movement; of our regular conferences of college chaplains, pastors of college-centered churches, and the presidents of colleges directly associated with our denomination.

But, because of space limitations,



Above, J. G. Waggoner, minister of our Storrs Congregational Church. Right, the church, one of the most beautiful Congregational Christian churches anywhere. Below, the Community House of Storrs Church.





Above, student choir of Storrs Church has a total of 125 members. Right, married veterans' party in the Community House. Below, a large number of the veterans bring lunches each day to the Community House. Coffee is served by the students of the Christian Association. The Community House is a highly functional center in use seven days a week.





let us limit ourselves to one particular example—that of our work in Storrs, Connecticut, at the University of Connecticut. This program is made possible in large part by an annual grant from the Division of Christian Education and our Connecticut State Conference.

Our Congregational Christian church in Storrs is located at the University of Connecticut. The present house of worship and community

house were built in 1926-27. It is the only Protestant church near the campus and is solely responsible for carrying the Christian faith and fellowship to the students and faculty.

The church, founded in 1737, has retained its historical name and affiliation. But its members are drawn from every denomination. Services in the beautiful sanctuary are held on Sunday mornings; the University Christian Association conducts ves-

SCHOOL AND COLLEGE ISSUE

pers on Wednesday evenings; Holy Communion according to the Anglican rite is celebrated every Sunday morning during the school year before the service of general worship; and the Jewish synagogue services are held in the sanctuary on Friday

Left, the Church Cabin is located on a lake four miles from the campus. It will accommodate twenty over-night guests. Left, below, the minister, a group of students, and some faculty members on one of the frequent weekend retreats which are popular and creative. Below, student-faculty dinners are popular and are held in the Storrs Community House.

the building. Students regard the Storrs Church as their spiritual home.

The church maintains a program especially for veterans who comprise a large portion of the university enrollment. Counseling, guidance and practical advice are provided by the well trained staff. Without this broadly conceived plan and its effective results in action, the entire life of the University would suffer.

Thus, our Congregational Christian churches, through the Department of Higher Education, are serving one of the most important groups



evenings. Youth and student groups meet the year-round. The pastors teach non-credit courses in religion and serve on committees.

The Community House is a highly functional social center. Its parlors, committee rooms, kitchens and offices are in constant use seven days in the week. In addition to church administrative officials and other specifically religious groups, many community organizations make incessant use of

in our American society—the students, whose passion for education needs to be first channeled into currents of Christian experience and then to be released for the liberation of the minds, the hearts, the wills and the bodies of people, not only here but all around the world.

Dr. Drake is Executive of the Department of Higher Education, Division of Christian Education of the Board of Home Missions.

Photos by courtesy of the Storrs Congregational Church, Storrs, Connecticut.

"... education is indispensable to the maintenance and growth of freedom."

1,226 Teaching Centers

ARMSTRONG HUNTER

A Chinese student in one of our Congregational Christian colleges confessed recently to his missionary instructor:

"Before I came to this school, my mind was superstitious, my disposition was not gentle, and I was of little use. Now I am different."

Of course he is! For now he is free—free from prejudices, superstitions, coercions and free to live in the liberty with which Christ has made him free.

CENTERS OF INFLUENCE

And it is a hopeful and encouraging fact in "this decisive moment of human history" that there are overseas today more than 1,200 Congregational Christian schools and colleges, operating under the auspices of our American Board for Foreign Missions and dedicated, in large part, to the presentation of the life of freedom in Christian terms.

These 1,200 schools and colleges serve all ages. Fifty-eight are kindergartens; 1,072 are primary and elementary schools; fifty-seven are high schools; twenty-three are training and industrial schools; eight are theological institutions and eight are colleges.

In addition to these institutions which we Congregational Christians support independently, we also have a substantial share in twenty-six union enterprises, including the well-known Yenching University in Peip-

ing, Wilson College in Bombay, Silliman University in the Philippines, the Women's College in Madras, and the Christian Medical College in Vellore, India.

And beyond these are others in many lands which, though founded by Congregational Christians, through our American Board for Foreign Missions, have now reached maturity and independence, and are exercising great influence in the areas which they serve.

For example, a missionary of our American Board for Foreign Missions started the kindergarten movement in Bulgaria. The famous Robert College in Istanbul was founded by Cyrus Hamlin, an American Board missionary for many years. The Istanbul Women's College developed from our Home School for Girls. The American University of Beirut, probably the most influential





Above, Emperor of Japan visits Kobe College and the girls, according to the story, sang several Christian hymns for him. Below, one of the younger pupils in one of our mission schools in China tries to smile as his picture is taken. Left, below, College Hall and a number of the students of our Ahmednagar College, Marathi Mission, India. Congregational missions in India date back to 1813.

educational center in the entire Near East, was opened by Daniel Bliss, an American Board missionary.

And many other fine educational centers throughout the world owe their existence to the fact that our missionaries carried books in their hands — gospels and textbooks — in the conviction that the truth can make men and women free.

The first mission of our American Board for Foreign Missions was established in India in 1813. Of it William E. Strong wrote in *The Story of the American Board*:

“As soon as a little knowledge of the language had been gained, portions of the scriptures were printed and scattered wherever opportunity





Above, one of the dormitories of the Orlinda Childs Piérce Memorial High School in Madura. Left, Robert S. King of our Tarsus College in India is believed to be the first Negro missionary sent to a foreign field outside Africa. Below, Portuguese Africa school pupils.





Above, the Amherst Building of Doshisha University, Japan. Left, primary school building in Africa, built of burnt brick. Below, left, our Union High School in China teaches its pupils the art of canning. Below, the main building of our Jaffna College, Ceylon.



Mission Schools and Colleges

This list of our American Board for Foreign Missions Schools and Colleges does not include outstation Day Schools or Union Work

- AFRICA:** Adams College. Bailundo Station School. Chikore Station School. Chikore Girls' Boarding Hostel. Chilesso Station School. Galangue Station School. Inanda Seminary. Lobito Station School. Mt. Silinda Institute. Orlinda Childs Pierce Memorial School.
- CHINA:** Diongloh Kindergarten. Diongloh Pei-ching School. Catherine S. Harwood Bible Training School. Lydia Lord Davis School. Ming I School. Foochow College. Orlinda Childs Pierce Memorial School. Tung Jen Junior Middle School. Tung Jen School. Bridgman Academy. Girls' Primary School. Yü Ying Boys' School. Alice Williams School. Stanley Memorial School. Charles E. Jefferson Academy. Goodrich Girls' School. Lu Ho Grammar School.
- INDIA and CEYLON:** Ahmednagar College. American Mission Girls' High School. Bible Training School. American Missions Boys' School. Aruppukottai Boarding School. Batlagundu Boarding School. Dadar School for the Blind. Edward S. Hume High School. Dindigul Boarding School. Dindigul Training School. Birds' Nest School. Capron Hall Training School. Lucy Perry Noble Institute. Manamadura Boarding School. Pasumalai Trade School. Jaffna College. Jaffna College Affiliated English Schools. Union College, Tellipallai. Uduppiddi Girls' Bilingual School. Pandateruppu Girls' Bilingual Boarding School. Uduvil Girls' Boarding English School. American College, Madura. Orlinda Childs Pierce Memorial High School, Madura. American College High School. Pasumalai High School. Pasumalai Training School. Union Theological Seminary. Orlinda Childs Pierce Memorial School, Rahuri. Union School. Woronoco School. Mary B. Harding Kindergarten Training School. Sirur Schools. Tirumangalam Boarding School. Tirumangalam Training School. Orlinda Childs Pierce Memorial School, Vadala. Vadala Vocational School. Wai Station School.
- JAPAN:** Glory Kindergarten and Training School. Kobe College. Orlinda Childs Pierce Memorial School. Matsuyama Night School.
- MEXICO:** Instituto Colon. The Pacific School.
- MICRONESIA:** Kusaie Boarding and Training School. Truk Elementary School.
- NEAR EAST:** Orlinda Childs Pierce College. American School for Boys. American Academy for Girls, Scutari. American Collegiate Institute. American College.
- PHILIPPINES:** Carruth Memorial Hall. Schools for Bagobo Children. Maranaw Folk Schools. (These schools damaged during World War II, and not yet reopened.)



Above, glimpse of the campus of Inanda Seminary, Africa, shows Lindley and Edwards Halls.

was found. At the same time free day schools, using the vernacular, were started. Within three or four years twenty-five such schools were in operation, with some 1,200 pupils."

A study of the early years of any of our missions would reveal a similar process: schools are near the very center of the mission enterprise. There is a reason for this—for our missionaries have realized that there can never be strong, indigenous and independent churches and a stable community life without an educated leadership. We Congregational Christians have always believed that education contributes to competence. So schools and colleges were established to help develop responsible and enfranchised men and women for leadership.

The process and motivation appear to be contagious. Recently one of our missionaries on furlough reported:

"When I first went to Africa, there were eighteen schools surrounding

the station. They were missions schools. There is no public school system for the people with whom we work. There were approximately 600 pupils enrolled. Today—only twenty years later — there are 180 schools with 6,000 pupils. Most of the teachers are persons who have been trained in our schools."

These mission schools and colleges are Christian institutions. Their goal is the development of free men and women—with sensitivity and responsibility. Today, as the breath of freedom is being inhaled by millions, our schools and colleges are helping to channel this demand for freedom into worthy and creative currents. Each is seminal ground for the sowing, the growth and the fruition of "the last best hope of earth"—the freedom with which Christ has made us free.

Mr. Hunter is the Research Secretary of the Missions Council for our American Board for Foreign Missions.

Photos by the American Board, Korteling and Religious News Service.

"... education is indispensable to the maintenance and growth of freedom."

A Teaching Ministry

ROCKWELL HARMON POTTER

The colonial leaders of our Congregational Christian churches were insistent upon having an educated ministry. Clergymen were to be mature in wisdom, in knowledge, in scholarship and in cultural breadth. To make sure that minds were well trained and wills well disciplined for leadership in a free society, they founded Harvard College in 1636 "to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust."

TRAINED MINISTERS

It is significant that among the 1,586 ministers in Congregational pulpits of colonial New England up to the American Revolution, ninety-five per cent held college degrees; whereas, when the last United States Census of Religious Bodies was taken, not more than one third of the white Protestant ministers representing the nineteen leading denominations were reported as graduates of a college and theological school.

Advanced theological education in the colonial period was at first largely tutorial. Congregationalists were among the earliest to realize the limitations of this method, and in 1807 Andover Theological Seminary was established at Andover, Massachusetts—starting upon its career with an endowment which was fabulous for those days, and with a

creed that would be equally fabulous for ours. The Seminary was affiliated with Harvard University one hundred years later, and in 1931 it joined with the Baptist Seminary at Newton Centre, Massachusetts, where it continues under the composite name of Andover Newton Theological School.

The second Congregational seminary was set up in 1814 at Hampden, Maine. Unlike Andover, it was designed primarily for men without college training. It removed shortly to Bangor, Maine, where ever since it has sustained a notable work.

Yale organized its department of theology in 1822. But the polemics of the Yale theological faculty so splintered the Congregationalists of Connecticut that in 1834 a new seminary was established at East Wind-





Above, students of Andover Newton Seminary from Cyprus, Estonia, Scotland and Latvia with Dean Dabney of the faculty. Right, the view of Chapel Row, Bangor Theological Seminary. Below, the campus of Pacific School of Religion located in Berkeley, California.

sor. Eventually this seminary found its way to Hartford, Connecticut, where in recent years it has developed the School of Religious Educa-





Above, the Charles Holbrook Library of the Pacific School of Religion located in Berkeley, Cal.

tion and the School of Missions under the name of the Hartford Seminary Foundation.

Oberlin College opened a School of Theology in 1835 to help provide

training for ministers who settled in the West. This task was further expedited twenty years later by the founding of the Chicago Theological Seminary by official delegates of



Left, Graham Taylor Hall, Chicago Seminary.
Below, Bosworth Hall, Theology, Oberlin, Ohio





Above, campus of Hartford Seminary Foundation. Center, Hosmer Hall. Right, Hartranft Hall.

the Congregational churches from the region of which Chicago is the hub.

The Civil War and its aftermath quickened the interest of northern

Congregationalists in the education of the Negro. And while at first the work was largely confined to elementary and secondary schools, it later expanded to include both collegiate

Marquand Chapel located in the Sterling Divinity Quadrangle of the Yale Divinity School



and postgraduate instruction. The School of Religion of Howard University attests to the concern of our churches for the highest possible standard of training for ministers who happen to belong to a Negro constituency — looking to the day when racial and cultural discrimination shall cease altogether. Meanwhile, our Southern white churches are served regionally by the Atlanta Theological Seminary Foundation, in conjunction with Vanderbilt University at Nashville, Tennessee.

Founded by pioneer Congregationalists in 1866, the Pacific School of Religion has been interdenomina-

tional since 1912. It should be noted here that the seminaries listed above are not in most instances exclusively denominational either in control or policy. Our youngest theological institution is the Yankton College School of Theology in South Dakota. It was established in 1932 by the merger of Redfield and Yankton Colleges.

Dr. Potter is known throughout our denomination as a distinguished preacher, lecturer at Hartford Seminary Foundation, and friend of all ministers.

Photos by courtesy of Andover Newton, Bangor, Chicago Theological Seminaries, Hartford Seminary Foundation, Oberlin Graduate School of Theology, Yale Divinity School, and by Rose.

SEMINARIES

ANDOVER NEWTON THEOLOGICAL SCHOOL
Newton Centre, Massachusetts

ATLANTA THEOLOGICAL SEMINARY FOUNDATION
Nashville, Tennessee

BANGOR THEOLOGICAL SEMINARY
Bangor, Maine

CHICAGO THEOLOGICAL SEMINARY
Chicago, Illinois

HARTFORD SEMINARY FOUNDATION
Hartford, Connecticut

HOWARD UNIVERSITY SCHOOL OF RELIGION
Washington, D. C.

OSHERLIN GRADUATE SCHOOL OF THEOLOGY
Oberlin, Ohio

PACIFIC SCHOOL OF RELIGION
Berkeley, California

YALE UNIVERSITY DIVINITY SCHOOL
New Haven, Connecticut

YANKTON COLLEGE SCHOOL OF THEOLOGY
Yankton, South Dakota

"... education is indispensable to the maintenance and growth of freedom."

The Third Time's a Charm

FREDERICK L. FAGLEY

Oberlin is a precious word to thousands of Americans. Around it cluster memories full of meaning and aspirations, compact of faith and hope.

For those who have spent some of their formative years at Oberlin, a walk across its campus or a visit to its halls stirs emotions and refreshes associations which lie at the very center of one's being.

CONSISTENT LEADERSHIP

To many others who may never have seen its buildings, nor have been stimulated by its immediate relationships—its idealism, its prophetic mission, and its consistent leadership in religious and social affairs have a vital significance. For Oberlin, as Theodore Roosevelt once said, "is the community of the applied square deal." It is the home of freedom and fellowship.

So as we go to Oberlin in June for the meeting of our General Council we all may profit—each in his own way—through the enhancement of those richer and more enduring values which belong to our way of life.

The founding of the college in 1833 by Shipherd and Stuart, and the administration of its first president, Asa Mahan, marked the opening of a new era in American education. Those men "met to decide upon some definite line of effort which would produce the maximum of spiritual

benefit to a 'perishing world,'" and Oberlin was born of their meeting.

They took for a God-parent of their venture of faith a world-renowned Alsatian, John Frederick Oberlin, the pastor of an obscure village church in Europe, whose lifework had gained universal recognition for its value in developing a broadly social ministry and program, a "mission to every phase of life." And to the new college, "far out in old Ohio," they gave his name.

Under the guidance of Charles G. Finney, James H. Fairchild, Henry Churchill King, and Edward Increase Bosworth, Oberlin pioneered as had the man whose name it bore. They developed an institution dedicated to "learning and labor" which placed no limit upon its services.

HISTORY OF SERVICE

It opened its doors to women on equal terms with men, being the first college in the United States to offer complete coeducation. It refused to accept a color ban or to practice discrimination. And in all its program, a freedom of the mind, as well as of the soul and spirit, was always fully enjoyed. In social concern, in evangelical interest, and in advanced outlook Oberlin has made and continues to make multiplied contributions to the life not only of our nation but, through its graduates who have gone out into all the world, to the church missionary enterprise.



In June, the General Council of Congregational Christian churches will be held at Oberlin College. Above, the Men's Building where the main exhibit will be housed. Right, Finney Chapel where most of the meetings will be held. Below, the First Church of Oberlin.

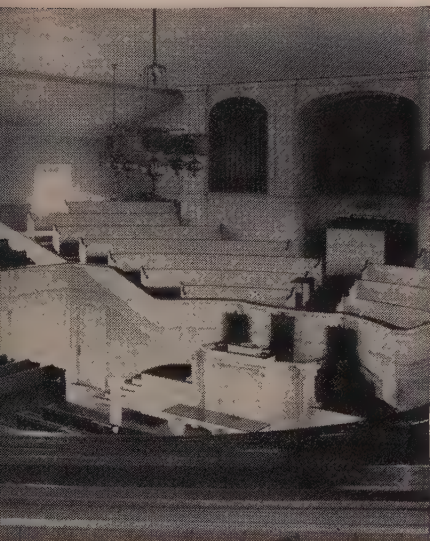




Above, Memorial Arch, erected as a memorial on the Oberlin campus for the missionaries of our Congregational Christian churches who suffered martyrdom in China during the 1900 insurrection. Our author states that a walk across the Oberlin campus will revive memories.



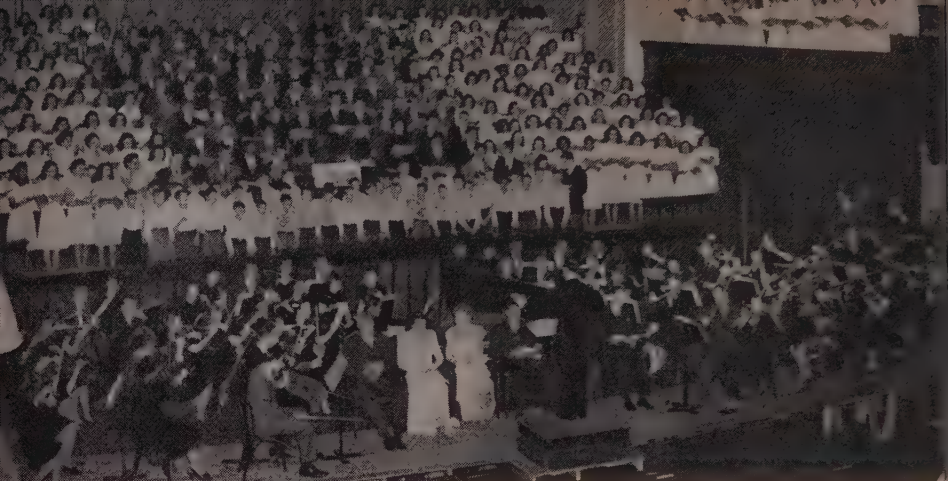
Below, a view of the sanctuary of our First Church in Oberlin — around which cluster memories full of meaning and aspiration. First Church was organized in 1834, and has 1,146 members. The minister is Joseph F. King, Jr.



We Congregational Christians shall meet at Oberlin in June to share these memories and to be made conscious of these influences. We should find ourselves at our best in this atmosphere. And when has the world more greatly needed than now the best thinking, the most courageous planning, and the utmost of sincere consecration? All that we are and all that we have to offer will be called for as we gather together in Oberlin's historic halls and mingle in fellowship where so many saints have trod.

The General Council of Congregational Christian churches took its start and was organized at Oberlin. How brave a group it was that met in 1871 to consider plans for uniting, in a great but flexible national structure, the churches of our faith and order!

They went to Oberlin with their fears, brought them out into the light, and then resolved them. Thus they set a pattern of cooperation for free churches everywhere and built so wisely that their work was widely



Oberlin is known throughout the country for its Conservatory of Music. Above, the combined choir and orchestra of Oberlin. Left, below, the Coeducational Memorial, "commemorating the entrance of women into college."

accepted, expanding the outreach of each local church into a national and international program through which those who are in fellowship may contribute far more largely to the common good.

SECOND COUNCIL

Again at Oberlin, in 1934, the General Council held its first regular meeting—following the merger of the General Convention of the Christian Church with the National Council of Congregational churches which had taken place at Seattle in 1931. And it was at this Oberlin Council that our Council for Social Action was formed.

At Oberlin—in college and church—there have been found and cherished, from generation to generation, those values for individual and corporate existence in the freedom of a moral universe which transcend society yet are profoundly social, that go beyond economics yet require justice and mercy, that overrule polit-



Above, Carnegie Library, Oberlin College. A characteristic of Oberlin, states our author, is "a freedom of the mind, soul and spirit."

Oberlin College has been from its beginning truly interdenominational. It has been characterized by such a broadly Christian outlook, so akin to the spirit, the ideals and the motivations of our Congregational Christian churches, that we are indeed fortunate that the historic old First Church together with the college itself have opened their doors and have invited us once more to meet with them.

As we return to Oberlin for the third time, may we go and enter with thanksgiving, abiding there through the days of our meeting in deep and creative fellowship, praying that in all our sayings and doings we may reflect and make clearly articulate that which we believe to be God's will.

Dr. Fagley is the Associate Secretary of our General Council.

Photos by courtesy of Oberlin College.

ical judgments yet insist that political affairs shall be governed by the righteous will of God.

Below, the "Square" at the heart of the Oberlin campus will provide opportunity for the delegates to relax between meetings, meet old friends, and say what the speakers didn't.



How You Can Help

Our Congregational Christian Schools and Colleges

MINISTERS CAN HELP

1. Acquaint the members of your church with the values of our church-related schools and colleges through sermons, exhibits and concern.
2. Be a consultant and advisor to the young people of your church who are planning upon a college career. Speak of church-related colleges.
3. Observe College Sunday, April 11, by preaching on our schools and colleges throughout the world and asking for sacrificial support.

YOUNG PEOPLE CAN HELP

1. Give careful consideration to one of our Congregational Christian colleges as you select your college. Write for full information.
2. Send the names of the prospective college students in your church to our church-related colleges, asking that literature be sent.
3. Observe College Sunday, April 11, by a special young people's service — with an exhibit and a speaker. Invite your friends to attend.

CHURCH MEMBERS CAN HELP

1. Recognize our church-related colleges as your institutions. Pray for the growth of our colleges and the welfare of their students.
2. Observe College Sunday, April 11, by cooperating with your minister in planning a special program. Distribute *The Missionary Herald*.
3. Support our colleges through your local church benevolences and by a designated gift to the American Board or Board of Home Missions.

STATE CONFERENCES CAN HELP

1. Acquaint Congregational Christians in your Conference with our schools and colleges, and the church-related college in your state.
2. Carry occasional stories in Conference Edition of *The Missionary Herald* about these schools—particularly the ones within your state.
3. Cooperate with the pastors and churches in your Conference in promoting College Sunday, April 11, and the work of our colleges.

The Unit Plan

TWO STORIES FROM ILLINOIS

Robert Cashman

THE STORY OF A GIFT

A little church in Illinois disbanded several years ago, but its Ladies Benevolence Society persevered, and accepted an annual UNIT PLAN quota of \$1. For five years the Society more than met this quota by sending \$10 but at the end of the sixth year, \$100 was forwarded with the following message:

"We are thrilled to be able to do this, and to realize that The UNIT PLAN is ahead of schedule. There is no other work so near our hearts as this plan of bringing security and joy to those precious ones who have given their lives for others."

THE STORY OF AN ANNUITANT

An Original Plan Annuitant now living in Illinois has written a testimony which is a classic and which I have entitled:

NO SHADOWS HERE!

"When I was a lad in Wisconsin we lived in a valley between two hills. At evening I watched the shadows overtake the sunlight on one of the hills. In the morning, amidst the farm chores, I watched the sunlight drive the shadows from the other hill into the valley.

"I now stand in the valley under the shadow of night in a war-torn world, bowed by the weight of years, defective eyesight and hearing, watching my meager savings slip away, and counting every precious dollar of my modest annuity pension.

"But I have not surrendered, and I am not forsaken. I reflect upon the kindness of people during my active



ministry and upon God's promises in the Bible.

"From all directions come reports of the people of our churches supporting THE UNIT PLAN and determining to complete the campaign ahead of schedule. I know that the night will pass and I shall see again the sunlight driving back night's shadows from yonder distant hills, until the Son of God's love and righteousness shall usher in Eternal Day."

The National Unit Plan Committee hereby expresses its deepest appreciation to the many friends in every state who have made possible our outstanding UNIT PLAN record to date. In behalf of our older ministers and widows, we ask for a continuation of your loyal cooperation and support until the task is finished.

IN MEMORIAM

FLORA KRAUS HEEBNER died on December 21, 1947 at her old home in Norristown, Pennsylvania, at the age of 73. Miss Heebner spent 38 years (1904-1942) as missionary of the American Board in North China, most of that time in Taiku, Shansi. She was the representative of the Schwenkfelder churches who supported her in her educational and evangelistic work.

MARY FLORENCE DENTON died on December 23, 1947 at Kyoto, Japan, at the age of 90 years. She first went to Japan in 1888 and was a life-long teacher of Doshisha Girls School. After 40 years of active service as a missionary (1888-1928) she retired in Japan in 1928, staying on even through the period of the war at the express invitation of Doshisha University and her many Japanese friends. A funeral service for Miss Denton was held at the Doshisha University on January 23, 1948. In 1933 Miss Denton was decorated by the Imperial Government of Japan with the Sixth Order of the Sacred Treasurer and since her death was awarded the Third Order of Merit.

ROBERT ERNEST HUME died at his home in New York City on January 4, 1948 at the age of 70 years. Dr. Hume and his wife served as missionaries of the Marathi Mission for seven years (1907-1914) and he then joined the teaching staff at Union Seminary, New York, where he served for 33 years as Professor of History of Religions. A Memorial Service was held for Professor Hume at Union Seminary Chapel on January 6, 1948.

W. FREDERICK BOHN died on December 21, 1947 in Oberlin, Ohio, at the age of 70 years. Dr. Bohn was associated with Oberlin College most of his life, serving as assistant to the President from 1913 until his retirement in 1944. He served the American Board as a member of the Prudential Committee for 12 years (1926-1929, 1933-1943) being a member of the Sub-Committees on China and on Candidates. Dr. Bohn also served as Chairman of the Commission on Missions and its successor, the Missions Council, for five years (1934-1939).

EDWARD WARREN CAPEN died on December 14, 1947 at Hartford, Connecticut, at the age of 77 years. For 28 years (1911-1939) he was on the faculty of Kennedy School of Missions, Hartford Seminary Foundation, of which he was Dean for 20 years (1919-1939). Dr. Capen served as Assistant Recording Secretary of the American Board for 29 years (1915-1944) and was a Corporate member at large for 31 years (1915-1946) and Honorary Member for one year (1946-1947).

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WHAT WILL YOUR PASTOR LIVE ON WHEN HE RETIRES?

In successive issues of the *Missionary Herald* we have developed the point that a minister can assure himself of a fairly adequate retirement allowance if there is deposited to his account with the Annuity Fund of Congregational Ministers an amount equivalent to 11% of his salary each year from his ordination to the time of his retirement.

In the February issue of the *Herald* we advanced the further point that if this is to be done the minister's employing church should accept the responsibility of depositing annually on his behalf an amount equivalent to 8% of his salary, and the minister himself should pay 3% of his salary.

Last month we showed that Congregational Christian Churches pay less toward the retirement income of their present ministers than do the churches of any other major denomination.

We come now to the specific recommendation which has been implicit in all that we have said thus far.

We urge that every church of our fellowship make deposits to the account of its pastor in the Annuity Fund for Congregational Ministers equivalent to 8% of that pastor's salary and that the pastor himself deposit 3% of that salary.

Since the required DUES are stipulated in each member's certificate as 6% of his salary, a special type of vote is recommended, namely:

VOTED: *That this Church pay into the Annuity Fund for Congregational Ministers on behalf of its pastor the following amounts:*

a. one-half of his net dues, which are six per cent of the amount of his salary less credit from Pilgrim Memorial Fund income.

and, in addition,

b. additional deposits equivalent to five per cent of his salary.

This matter is discussed at greater length in the pamphlet, "Safe Anchorage," which we will be glad to send upon request.

The Annuity Fund for Congregational Ministers

287 Fourth Avenue, New York 10, N. Y.

Pacific School of Religion
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For further information as to annuity rates to beneficiaries, write to:

WM. F. FRAZIER, Treasurer

The Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

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